1853.

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Wednesday, - July 28.
Wednesday, - August 11.
Wednesday, - August 25.
r 4, Wednesday, - September 8.
r 18, Wednesday, - September 22.
Wednesday, - October 6.
Wednesday, - October 20.
Wednesday, - November 3.
r 18, Wednesday, - November 17.
r 27, Wednesday, - December 1.
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192-253tw

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old fast to that which is good,"
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solidity, strength, and most melodious
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are now held by the subscribers, who
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this and foreign countries; the Bells
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# THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS, · BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

VOLUME V. NEW YORK, THURSDAY, MARCH 31, 1853. NUMBER 226.


## THE INDEPENDENT.

**Conducted by Pastors of Congregational Churches.**

In addition to the proper editorial corps, Rev. R. S. STORRS, Jr., Rev. GEORGE B. CHEEVER, D.D. (O.), Rev. HENRY WARD BEECHER (Ep.), and Mrs. HARRIET E. BEECHER STOWE (H. B. S.), are stated contributors.

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## THE OLD PARSONAGE LETTERS.—No. IV.

THE OLD PARSONAGE, March 18, 1853.

MESSRS. EDITORS:—Once more your correspondent, who has so many marks of age on him,—so many infirmities that he is unable to preach, yet hopes that the remaining vigor that animates his mind is not all gone,—presents himself before you and his readers. As he had in his last Miss Starched-up-in self-righteousness, Deacon Whip-them-up, and Company, a few moments under his gentle, fatherly care, he proposes to have some farther dealings with that "business firm" concerning their transactions and accounts with the Church of Christ. That in my attempt, with a sad and mournful heart, to display a great wrong that spreads mildew and death on our revivals, and on the honor of my beloved Savior, wounded so inexcusably in the house of his friends, that I may not be misunderstood, I will lay down a proposition, viz., *The Church in all its departments suffers by the unchristian lives of its members; and the evil is much greater than most imagine, and can and should be corrected as far as possible, especially in reference to the ministry.* Now I might write a very staid and seemingly orthodox article; but if I should do so I should fail entirely in my object. So away with all hackneid words, serving only to cover up what is meant to be said. Let me give you an example of what I *might do*, and before I get through show you what I *will do*. I might head my article "An elevated pulpit needed," and then say, "1st, A great degree of piety is demanded among ministers; 2d, Professors in our seminaries need more devoted piety; 3d, We need a better practical instruction in colleges and seminaries; 4th, Carefully inquire into the scholastic and metaphysical and polemic teachings of our seminaries and pulpits; 5th, Professors of homiletics have an important duty in relation to this matter; 6th, Christian people have a high duty to perform on this subject, &c. &c." All this would be good, and make a very readable article, and I would be a *very "judicious" writer*; but the deeper fact outweighs all, viz., nobody would be the better because such an article was written; it would fly harmless so far over the heads of my readers, that not a single thought would be stirred. Such articles in *The Independent, Evangelist* and *New York Observer*, remind me of an old cotton-mill not seventy-five miles from Boston, near which for a while the providence of God cast my lot. An old man whose property was estimated at several hundred thousands, attended my church. The cotton-mill was old, had old water-wheels, old gearing, old cog wheels, large and small, old machinery. Scarcely a week passed in which some ill-adapted thing did not break, and the water was shut off and two hundred operatives sent complaining to their domiciles,—mere rough board sheds that he called houses. The next step was, call all the wheelwrights, and machinists and carpenters to repair the old mill. Often have I seen the old gentleman head the dozen most respectable and skillful machinists and others, and go and make a survey of the broken part of the old mill, then back in sedate procession all marched to the office, when the old gentleman said, "Well, Mr. Wheelwright, what is to be done?" The usual answer was, "Build new water-wheels, put in new shafts; they all are too much decayed to warrant any other plan." "Mr. Machinist, what do you say?" "I say let all the machinery that is good remain. There is some 12,000 dollars' worth that cannot be improved; and I think two or three thousand dollars' worth of new modern machinery would add 25 per cent. to your profits." "Mr. Carpenter, what do you say?" "I am of the opinion that the old brick walls of the venerable cotton-mill are better than anybody would build now-a days; most of the timbers are sound. But there is the oak stauncheon of the main wheelhouse rotten, the sill under the picker-machine is too slender; &c. &c.,—need repair and alterations." Then after a long conference the sage deliberations of the old gentleman and his master workmen would end in, "First, put a few iron bands round the old rotten water-wheel; let the boys put a bolt in the rotten sill. You, Mr. Machinist, may turn for three dollars and a half, if you will do it, a new journal to one of the looms, and you, Carpenter, put a few braces about the oak beam." Need I add that in ten days more the same scene was repeated, and again and again as long as I preached near the old cotton-mill, while that old mill became the hooted dunce block of the whole region.

Mr. Editors, I could write you a very "judicious, *prudent* article" on the old cotton mill, for your paper every week, and the old gentleman would be delighted, if it only patched up affairs for a few days.

But let us have Mrs. Starched-up-in-her-own-righteousness, Deacon Whip-them-up, and Company, a little while. To have "some dealings with them," I am about to give you real facts, not a single thing shall be fancy; but I shall express in plain English what I might more easily put in the shape of a "*Moral Essay.*"

In 183–, there entered a theological seminary a young man, whose college and seminary expenses in part fell on my shoulders, and hence I know somewhat of his feelings; and I have his private journal by me, and shall give you his experience, in order to show the operation of petty causes in destroying the usefulness of a pastor, with the especial object of illustrating how these things diminish the number in the ministry. I shall clothe his ideas in my own language, that if possible my reader may not only get my ideas *if he choose*, but that *he shall not fail to understand*, if my pen will let me so express myself.

James Williams was born on the shore of one of the great western lakes. His father and grandfather were ministers, descendants directly of an old Puritan clergyman, who suffered persecution in Northamptonshire in England just before 1620. The emigrant Puritan settled near Salem, Mass; the grandfather near Albany; the father on the lake alluded to. James, *half-fitted*, went to a New England college; he had had no "academy stuffing," that really made him two years in advance of his class, as is too often the case with those who gather the honors of our eastern colleges. James was a verdant freshman,—put down as a poor scholar, when the truth was he was a good one, considering his preparatory course. He graduated with no applause, a still, diffident, disappointed young man. It took him ten years to recover from the injury inflicted by an absurd college course. But let me tell you that he is no mean man now; he is an ornament to his profession. Now, for the plain English cause of ten years of tears to that beloved pastor. We have President Attend-to-anything-else-except-the-college; Prof. Owe-the-students-a-grudge; Prof. Smile-in-your-face-with-his-hollow-heart. So on to the end of the list of professors. Out of them all there was but two or three that really attempted to reach and influence the students. Again, read the character of the tutors: Mr. Select-right-or-wrong-three-or-four-favorites; Mr. Drive-them-through; Mr. Cast-all-minds-into-one-mould. My indignation burns at the unrebuked abuses of our colleges. Yet think not that I am unfriendly to them. No; the day that shall see our colleges deserted, will be one of the darkest for America. No! We want common-sense, matter-of-fact business men as professors and tutors; the worse than useless exercises should be without fear cut off. Away with your inapproachable false dignity, that by its influence unmans the more impressible of our students; while it excites the ridicule of the popular mind and press, and disdain of the self-educated. If the common honesty that requires a pastor to spend his whole time for the benefit of his people, of the lawyer the best talents he has for his clients, the time of the skillful salesman for his employer,—if this will not make our college professors let their own private ends and affairs alone, and make them give up their time, which belongs *all of it* to the students, not to themselves,—then the sooner the under-current now setting the United States over, rises into waves of power that shall be obeyed, the better. If these are the sickly, prostituted mothers, no wonder the church has to employ the doctor all the while to cure their diseased babes! No wonder our young men acquire such scrofulous constitutions in college walls, that an universal horror seizes the young when you ask them to submit to the same process.

I could write a whole book on the secret causes of the failure of our colleges to produce their appropriate effect. By the way, by this time you see, Messrs. Editors, why I cannot write for the Prize Essay recently offered in your paper with some remarks of your own. Doubtless "the layman" wants the old cotton-mill tinkered up, and is one of the old gentlemen to be pleased. If he is of that stamp, I have no favors to ask of him; if he is not, then his pleasure at what I am saying on secret causes that undermine the character of the ministry, will cause him to pardon me.

James Williams at the seminary slowly gained in cheerfulness of mind, passed more honored through. But even there, strange as the fact is, he found Dr. Pull-every-worldly-wire, as President; Dr. Treat-men-of-25-years-of-age-like-little-boys, as Professor; Dr. Hold-them-back; Dr. False-ideas-of-churches, and others of that stamp, with their bridles, false elocution, total inadaptedness. Yes, Dr. Hold-them-back kept such a watch on him as not even let him hold a prayer-meeting lest it should draw off his attention from his studies; just as though a little more Hebrew or metaphysical lore would compensate for want of practical knowledge of the momentous life he was so soon to be ushered into, prepared or not. So, too, Dr. Treat-young-men-of-mature-minds-like-little-children once publicly threatened him with disgrace, because one Wednesday evening he preached in a school-house, six miles off, before he was licensed. Members of our Congregational and Presbyterian churches, when you have a young man just out of a seminary come on a Sabbath to preach to you for the first time, and you expect something *worthy of seven years' study*, and weep that the young man is so boorish, so unlike all your ideas of what a minister should be, are you aware that this is the fact in this year 1853? As well might you instruct a class on the chemicals, lenses, and other parts of the daguerreotype, and rigidly insist that the young operator should either not take a single likeness until he opened a shop of his own, or else compel him to do it by stealth, as enforce the absurd laws of our seminaries, as to that practice which *alone* can fit one for the pulpit. If the church gives our seminaries this despotic power over young men, then let us be honest about it with the churches and public. Let some deacon or other officer read out to the assembled congregation, when service is about to commence, "We have with us a young man who is totally ignorant of preaching, knows nothing about holding prayer-meetings, has no ideas *of his own* on lecturing. He has been shut up three years in a cell in Auburn, or New York, Andover or Princeton, and done the best he could under the circumstances. We propose to let him try his first experiments with us. If he succeeds then we will bear him longer; if he fails, as he hardly can help doing, then we will hatch up some plausible excuse to send him away as privately as we can. At any rate, he is a poor hen-pecked chicken, and we must be as kind to the unfortunate as possible."

In the name of all that is sacred, by all that is generous and kind, to say nothing of Christ and his cause, when is this to end? Brother, sister, tell me how many hundred times has not your hearts bled for a naturally talented, but sadly miseducated young man!

James Williams graduated at the seminary. He had held unknown to the Professor of the seminary a few religious services, but was *practically* as ignorant as a new-born child of one of the most arduous, most trying, and responsible professions the world contains. He had been told, "You now go forth to find a needy world; hundreds of churches are ready to receive you; warm Christian hearts are in every church to welcome you." He was yet to learn that Mrs. Starched-up-in-her-own-righteousness, and Deacon Whip-them-up, and Company, either ruled the church or else the opposite party of Susan Scissors and Elder Three-hundred-pounds-to-the-inch, and Company: that Deacon Closefist would be his friend if he would preach at half price; Susan Scissors' *warm heart*, would glow only while getting ready to cut to the quick: that he was initiated into a profession that the mass felt they could not do without; while they wished they could; and especially could get on without *him* in particular.

James Williams' first "leadings of Providence" occurred in this manner: he had been at his father's house sincerely praying for light on his path, for two months after graduating, when Rev. Mr. Do-a-kind-act-once-in-a-great-while called, and said, "James, here is a letter to the officers of B—— church; it will introduce you, and may do you and that church good." Soon after, he and Rev. Mr. Say-but-little left him, saying to each other, "That young man will have a hard row to hoe."

James W. did not succeed at B——, nor in a half-dozen places he visited. The result I copy from his journal: "At one place I was sent to breakfast to this place, for dinner at that house, to bed in another, so that I made as many as eight or ten changes a week all over the country town; 'because their ministers always did so when they first came;' 'it got them acquainted and *saved expense*.' But for this very thing I was a discharged candidate in a few weeks. Next I went to a small village, and hired room and board in a quiet family, and avoided my former error, but was dismissed as unsocial, and one who must live *too high*, with *my city notions*. Next, I did neither; I had a boarding place and went about some; and at last it was, that I did not like my study well enough, visited too much; went too often to Deacon ——, who had three marriageable daughters, though I was already engaged to be married, and did not go oftener there than elsewhere. To one church I went 'eating and drinking,' and I did not please them; to another, 'fasting,' and that would not do; and when all else failed, they concluded I was 'possessed of a devil' at any rate."

At last when James Williams had got the experience he ought to have had when he left the seminary, he settled in a quiet village in Ohio, on a salary of $500 a year. On this he paid some debts for books; and here he had his scanty furniture so contrived as to pack easily for the moving to his next pastoral charge. His journal is too full of causes and effects, and "lessons of experience" for me to copy. Among other things I find a list of church members, with their characters and dispositions appended to each name. The list, of course, reads thus:

James Smith and wife.
Dea. Richard Smith.
Elder John Wilson.
Peter Simmons and wife.
Jane Johnson, &c. &c.—Total, 350.

For the sake of brevity, let the writer of these articles *translate* these names into his own language, beginning back with James Smith and wife. It is thus:

Mr. Worth-seventy-five-thousand-dollars and wife.
Deacon Too-lazy-to-do-anything-in-church-or-out.
Elder Thrifty-and-constantly-pious.
Brother Suspicious and wife.
Susan Scissors.
Mr. Must-be-baby'd-all-the-while.
Miss Wonderfully-pious.
Miss Really-devoted-to-all-that-is-good.
Mr. Always-in-trouble.
Mrs. Meddling-with-the-pastor's-duties.
Mrs. Jealous-of-the-doctor's-calling.
Mr. Never-at-the-prayer-meeting.
Mr. Telling-lascivious-tales.
Mrs. Bore-me-in-my-study-every-Monday.
Miss Run-in-to-see-my-wife.
Dea. Hard-handed.
Elder Always-in-law-suits.
Dea. Hasty-and-irritable.
Elder-drinks-brandy-to-cure-dyspepsia.
Mr. Drive-at-all-times-the-temperance-reform.
Mrs. Cheerful-hope.
Mr. Rather-croaky.
Miss Down-in-the-mouth.
Mr. Blow-his-own-horn, superintendent of the Sunday-school, Secretary of the Bible Society, &c.
Mrs. "The-most-pious-woman-in-town."
Miss No-mind.
Esquire Resolute-in-religion.
Mr. Cipher.
Mr. I-can-make-nothing-out-of-him.
So on to the end of the list. Total, 350.

With these elements our pastor had a much easier task than one naturally would suppose. But there was always an excitable disposition manifested by the church; and the bills were as easily to be changed, as the peculiar character of each, though James made all the public and private effort he consistently could.

At last, amid one of the most quiet months of his life, just after a communion Sabbath, in which nearly twenty new converts were added to the church, the blow came that eventually dissolved the pastoral relationship.

The facts were these: a man of rather disreputable habits had resided in town several months. He had been just on the point of marrying the daughter of Mr. John Wilson, (who in our list of church members is called *Elder Thrifty-and-constantly-pious*; because he was very shrewd in his business, and very uniform in religious feelings and duties,) when the proposed match was suddenly broken off,—nobody except the parties knew why. I shall give the details in full, that your readers may see how an affair, that would not have disturbed a merchant a dollar, lost a lawyer a single client, a physician a family, nor a day laborer an hour's time from his wages, ruptured the pastoral relation, at an expense of some 200 dollars to the pastor—it should have been to the church instead of him,—and disheartened several young men from becoming ministers. Yet there are those in the church on all sides prying with the old gentleman into the *moral causes* that make the old cotton-mill bad property, regardless of the more obvious ones.

When the daughter of Elder Thrifty-and-constantly-pious had broken the engagement with the disreputable young man spoken of, he next proposed himself to the daughter of Mrs. "The-most-pious-woman-in-town," who is another on our list of church-members. She was so called because she was always at church, lecture, and prayer-meeting,—sometimes spoke and prayed in the lesser prayer circles. She was the life of the female prayer-meeting, and President of the Moral Reform Society. Now, for all this, she was praiseworthy, had her motives only been right: for one of the great demands of the church is for members of character, coupled with suitable activity. But in her case the form of godliness was all, while the fact of her hollow-heartedness was not suspected by most of those with whom she made her word law.

The proposed marriage with Mrs. The-most-pious-woman-in-town's daughter was appointed, and the pastor duly invited, when our James Williams was waited upon by the principal justice of the peace in the town, and by Mr. Thrifty-and-constantly-pious. The pastor was shown certificates of marriage of the disreputable individual, first in Vermont, and next of a secret marriage in New Jersey, and that both of the said wives were then alive; and James Williams was informed that if he performed the ceremony the laws of Ohio would be enforced. Of course the pastor did not marry the parties, and incurred the ill-will of Mrs. "The most-pious-woman-in-town."

I said I would give you the particulars in full; but I cannot tell you how Susan Scissors made her universal calls with "The Vermont wife was as good as divorced, and the New Jersey wife almost dead with consumption, and Mr. Williams ought to have performed the ceremony *under the circumstances*;" nor how Elder Always in-law-suits said, "The laws of Ohio could not hold a minister responsible for the mere ceremony, but only the parties;" nor that Miss Down-in-the-mouth said, that "the scandal was so great that Mr. Williams' usefulness clearly was at an end." We omit the gibes of that "church member," Mr. Telling-lascivious-tales, as daily he fanned the flame in his white-painted store on the corner, where the whole town, from Lawyer Brandy-drinker, who swore the profanest oaths and said the ugliest possible things, to the smallest clerk and schoolboy, assembled daily to be polluted. That shop, Messrs. Editors, is in every country village; the owner of it lives in a large white house; his wife is the pattern for laws of etiquette that govern the village, and the family parlor is one of the centers of attraction for every one, the stranger who visits the place as well as the oldest inhabitant! Three months passed over the heads of pastor and people. The fair blossoms of hope and zeal of the church began to wither, when the yearly church-meeting was held,—that time for all the unhallowed passions of a church and congregation to come out. Two parties appeared, one headed by Elder Thrifty-and-constantly-pious, and with him some forty or fifty of the best of the church and congregation; the other by Elder Always-in-a-law-suit, and his adherents, some one hundred others, who attended the meeting; and they had the secret good will of all the rest of the church, with all the infidels and irreligious of the whole town. Mr. Always-in-trouble, as treasurer, read a most dismal report; Dea. Hard-handed then spoke to the effect that, "We owe $1500 on the church edifice, our pastor's arrearages amount to 350 dollars more, and the other debts are some 700 dollars in addition. We must do something; or else close the church, sell off the house for the 1500 dollars debt, and stop the preaching until we can raise the minister's salary." Dea. Hasty-and-irritable proposed "that we raise 200 dollars and pay it on the church edifice, and then let the trustees give their notes for the other debts; and the committee wait on Rev. James Williams and ask him to relinquish the 350 dollars due him." Then Elder Always-in-a-law-suit got up and said, "I, as one of the committee on raising the pastor's salary, report that the committee have made the annual application to all the salary payers, and we have failed by 250 dollars of raising the salary. *My decided* opinion is, that Rev. James Williams' salary cannot be, *for various* causes which I need not name, raised this year. We need not shut our eyes. *Things* are at a desperate point." Mr. Rather-croaky said that he and Bro. Suspicious had talked this matter over. It was very evident that matters were in a bad state; and "for one, I hope something will be done." At last Lawyer Brandy-drinker got up and said, "I am not a church member, but as one of the congregation I can most truly say, no one regards the Rev. gentleman in question more than I do. He is a scholar and a divine; I fear we cannot get a better man. But to get to an issue of the matter. I move that a committee respectfully lay the matter before the Rev. James Williams of *the necessity*, for the peace of the congregation, that he relinquish the 350 dollars now due him, and consider the inability of the congregation to raise his salary by some 250 dollars. The fact is, six hundred dollars is a thing to be respected. And we must not act hastily, nor in an unchristian manner."

The appointed committee waited on the pastor, made their statement, and Mr. Williams answered by a letter in which, on certain contingents, he thought the pastoral relation might be dissolved. By this time the usual annual officers were chosen, and the "other matters" attended to. The committee returned, and the letter was read. Scarcely had the last word of the letter been read before Mr. Always-telling-lascivious-tales hastily exclaimed, "Moved that the pastoral relation be dissolved, in accordance with Mr. Williams' proposition." Sundry difficulties came up as to getting the matter before a *suitable* council ecclesiastically, when Mr. Thrifty-and-consistently-pious, and Mr. Worth-seventy-five-thousand-dollars, and their party, voted against the preparatory steps for the dismission, and all the rest for it. The papers were instantly made out, and a committee appointed to get the signature of Rev. Mr. Williams to them, and report the same at the next meeting."

The first settlement of the pastor was at an end. Some years after, I find in the journal of Mr. W.: "The marriage of widow ——'s daughter" (Mrs. The-most-pious-woman-in-the-town) "took place a few days after I refused to officiate; but in less than a month after my dismissal, 'the disreputable individual' was arrested for bigamy and forgery and sent to prison. Remote consequences are, that my three young men then studying for the ministry, completed their studies; and that church never have had a pastor with them over a year since at one time. I did wrong to leave. I ought, for the sake of all interests, to have remained and weathered the storm, and disregarded the *pecuniary argument* that then decided me. I should have staid a year longer, even if I had had no salary at all to live upon, and let the good of Zion been my reward. When will the time come when we as ministers shall be rich enough to discard the threats of a heated church on poverty?"

At this moment let the writer of these articles warn our young men against letter-writing to annual congregational meetings. I could name more than a score of dismissals without cause, to the injury of pastor and people, by this "letter-trap," to put it in plain English.

The reader can easily see that the dealings we have had with "the company," concerning their conduct towards the Church of God, lead us to the following results: The feeling in the majority of such dismissals is but momentary, excited by the power of scandal and gossip. Though nominally the majority act, yet the conscience of the actors tell them they are in the wrong; and of consequence, one decided yet calm word sends, when the right moment comes, the guilty crowd abashed into deserved silence, and often repentance. Remember too, reader, that no matter how great the wrong done a pastor, if that wrong is successful, the congregation never will repent, nor will they ever acknowledge the wrong and make restitution. Many are the wrongs thus rampant these United States over. But my main object is the hindrance such scenes as the one just given in part—though with not one-half of the venal iniquity of such doings,—cause to the young in becoming pastors. Think you, your brother or son, if pious and suited for the ministry, my brother in Christ, is ignorant of the gross injustice done the ministry? Why, a doctor of medicine can live down in a few months several cases of mal-practice, the merchant disreputable bargains, and the lawyer many illegal acts even when the fact of guilt is plain. But the ministerial victim is sacrificed on suspicions at the best but ill-founded, in the greater part of all the forms of our dismissals, as is proved by the fact, that any church twenty miles off, after they have heard the story of the dismissal of their candidate, being disinterested parties, do not consider his character tarnished in the least, but accept him with open arms; while there is an impression left on the minds of all against the general character of the ministry. "Well, if ministers will submit to these things, they must; but I will not," says the mechanic, the lawyer, the merchant; and with them, in despising the submission of the ministry join even Susan Scissors, Dea. Whip-them-up and Company, who daily all over the land, by their unholy conduct, cause this state of things. Lastly, our ministers are obliged to say to the young man, "It is true, ministers are greatly needed; but I can give you no encouragement to become one." And at every fireside such is the influence of such things, that the moment a young man hints the idea of becoming a minister, papa and mama discourage; and even little Thomas, the boy six years old, says to his older brother, "Oh, don't be a minister," while little Fanny of four years old, comes crying up "d-o-n't don't-be-be a min-ister."

Thus all the social element of the soul is mustered against God, and against the ministry; and yet, though bleeding at every pore, there are none in the church to pity or save.

THE OLD PARSONAGE, March, 1853.

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And through the night, and through the hush, and over the flapping wing,
We heard beside the Heavenly gate, the angels murmuring:
We heard them say, 'Put day to day, and count the days to seven,
And God will draw Onora up the golden stairs of heaven:
And yet He grants the evil ones that purpose to defer,
For if she has no need of Him, He has no need of her.'

[*Mrs. Browning.*

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For the Independent

MESSRS. EDITORS:—The counsels from "The Old Parsonage," No. 2, are before me. While deeply lamenting the scarcity of candidates for ministerial labor I am saddened and dismayed to find such thoughts and counsels emanating from high places in the Church; and I beg that you will allow me a little space in your columns to check, to a small extent at least, the disastrous effects which such views are calculated to have, in my humble judgment, upon the interests of the Church.

I am only an insignificant theological student—he who writes in yonder parsonage is a Doctor of the Church, and it does indeed savor of presumption for an inexperienced youth like myself to gainsay the counsels of one upon whose head age has 'whitened' the few hairs that time has left.

But your venerable correspondent has already summoned to his help two youthful witnesses, and, strengthened by the advice of my fellows, I am emboldened to volunteer testimony as a *third*.

Your correspondent boldly puts forth the objections or counter-inducements which hinder young men of the Church from the ministry, and not only practically gives to them the sanction of all that authority which we cheerfully accord to the venerable minister of God, but makes use of them to prove the main proposition with which he starts. The destitution of the Church is not owing to a want of *pious* young men of the *right* stamp! This, as I conceive, is the drift of the whole article.

He summons witnesses for proof. Let them re-appear for cross-examination and we shall see how well this strange hypothesis is sustained.

Witness number one testifies to an overpowering dread of hard and long-continued study; this recalls unplesantly a stupid college course, and then gives occasion for an unmerciful attack upon professors in general, their stupidity, their incapacity, their faithlessness, &c., which is, to say the least, decidedly sophomorical, and would be amusing but for the solemn subject with which it stands connected.

Here let me introduce a little rebutting evidence. I also have a diploma and from peculiar circumstances while in college was so situated as to be able to observe more of the private life of the professors than many students. I know that the professors at whose hands my class received instruction are men who toil day and night, denying themselves many a social privilege, that they may in the best manner discharge their duties to the pupils that are under their charge; and if any one can point to a more laborious band of men I shall have to enlarge my opinion of the power of human endurance. And then such floods of thought, original and deep, as they poured upon our minds, we could not but have our intellectual faculties continually and fully employed. Stupidity! Go and ask all the six hundred of Yale if they recognize in this sketching of the witness the portraiture of their professors, and to a man they will answer: No!

Where *did* the youth graduate?

As long as finished scholars, men of power like Woolsey, Silliman, Taylor, Goodrich, Olmsted and Porter toil as they do and receive in reward a pittance that will not support their families, let them not be the subjects of defamation.

Thus much for the stupidity of professors. Let it by known that there is at least one college where the would-be-minister can be respectably educated.

But to sum up the testimony of our witness. "Could a license to preach be obtained as easily and as shortly as a license to medicine I would be a minister; but the tedious seven-years' toil which the common sentiment of the Church demands as a preparation for its ministry is a sacrifice beyond my endurance. *Shame on this course of training young men for the* SERVICE OF GOD." (italicized originally.)

This, gentlemen, is a *pious* young man of the *right* stamp.

Let me venture to whisper a passing word of caution to those theological professors who are beginning to intimate something about an additional year: You may hinder more of these precious youth!

Now for witness number two. He is also fond of deliberation and has the forecast to count the dollars and cents which a minister may get. He has investigated statistical tables and figured out a tariff of prices for ministerial labor of different qualities. Why don't our religious papers give weekly reports of the rise and fall of this kind of stocks; it might greatly assist young men who are in doubt where to invest. Our financier taking a moderate estimate of his own abilities finds that as a preacher he should stand below par.

Moreover the minister must—owing to "old-maidish whims in the church"—lose so much per annum (all figured out again), in moving, to say nothing of the attendant vexations and disappointments.

To undergo all this is more than the deponent feels alle "even for Christ's sake" unless 'called' by a special 'angel from Heaven.'

This again is a *pious* young man of the *right* stamp.

'*O tempora! O mores!*' Was it not enough that young men should thus sophistically ignore the claims of the Gospel, that a minister of God should

street boys,—for *amusement*. I do not wonder at it. If you were a newsboy, reader, you would go every night to the theater. It is easy to shrug your shoulders loathingly at such coarse and low habits; but did you ever see the home of the street-sweeper, or apple-peddler, or newsboy?

A dark, foul-smelling attic room—several families living in it—the beds filling up most of the space; on one side a low fire of plundered wood, with the people crouched shivering around it. Or a damp cellar, the father drunk, the mother cross; not light enough to do anything but crawl into the bed with squalling, hungry children. The boy has peddled his papers, or swept his crossings, all the long wet day—jostled, muddy, uncomfortable. There are uncontrollable instincts in him, not conscious to himself, that make him banker after something else. He has not heard even the band of the "target companies," or seen a picture-shop window, or had a single game the whole day. He must have something; he don't know what; something to start his life, or he will die. He cannot live so. He creeps out, and is in the first exhibition he can reach, or works his way direct to the theater. There, are a warm, bright room, splendid dresses, eloquent words, glimpses into the Past, of which he never heard except here, and a look into that grand, unknown, princely WORLD all around him. It is his lecture, his novel, history, opera and society all in one. Who wonders that the street boys go there every night of the year?

Now what we need in the city is something to *take the place* of the theater and grog-cellar for these boys. Something to amuse, and at the same time to instruct. If these operations with these vagrant children are liberally encouraged, this can be done. A hundred dollars' worth of common scientific apparatus can be bought held by the Children's Aid Society, for instance, in a central place, and then used wherever needed in the different "Boys' Meetings." Several gentlemen have already offered their services as lecturers, and it would not be difficult to start a regular course in all the various needy quarters.

It would be one means—and not the least—of raising this immense degraded class.

In speaking of our efforts in the Eleventh Ward, we cannot forbear thanking the police of that Ward for their judicious and Christian efforts to help us. To *Capt. Squiers*, we are indebted for nearly all the valuable statistics gained about the district. His assistance, too, has been freely given in gathering in and rescuing the poor children of the quarter. May there be soon more such earnest, Christian men in his body! C. L.


# The Independent.

NEW YORK, THURSDAY, MARCH 31.


## THE POSITION OF FATHER GAVAZZI.

It does one's very heart good to hear a public orator, once in a while, be it through ignorance or courage, speak right out, on a ticklish question, without looking and whispering and consulting on this side and that, whether his opinions are safe, popular, expedient, whether the editors will not be out against him, whether the politicians will like it, how it will affect the votes, whether some man's or party's toes and corns will not suffer. We do not, as yet, know enough of Father Gavazzi to determine whether the politicians will succeed in entrapping him, whether the cunning advice he has received to restrain his boldness, and avoid exposing the iniquities of the Papacy so unmercifully, will be heeded. We do not know but that the editor of the *Tribune* may succeed in persuading him that the cause of Human Liberty requires him to shut his mouth, or at least, not to say anything, even in appearance, against the Romish Faith, nor anything very severely against the errors and iniquities of the Romish Church. But we do know that for once a great orator has appeared among us, and told the whole truth, told it with the whole heart, told it without any apologizing or crippling, and told it without the fear of the press before his eyes. We do know that never in the history of our country has a more eloquent and powerful presentation of the true state of the case, as between Romanism and Protestantism, been presented to a popular assembly, never a more fearless exposure of the iniquity of the Papal system been attempted, and never a more resistless and successful appeal been made. The whole heart and soul of the assembly responded to it. The thrilling tones and sentiments of liberty and of religious truth awoke an enthusiasm which it was good to behold, and which may well make the lovers of darkness and stagnation, and the defenders of Romanism and of despotism tremble, in the prospect of such encounters. Gavazzi is perhaps the most powerful champion of truth and liberty, and the most formidable foe of the Papal Church, that ever addressed a public audience in this country, and no wonder that his free and bold speech should produce wrath and opposition.

And how *are* these eloquent and fearless exposures and appeals received? What treatment is given, on the part of an American Press forever boasting of our liberties, to the first Italian patriot and true man that comes to us from the perils of battle in his own land, and tells us his own honest convictions, and warns us of our danger from the Papal Church, the great enemy of republican freedom all the world over? How is the eloquent patriot answered? With misrepresentation, and coldness, and endeavors to suffocate and strangle his utterance! It would not be strange if avowed Romanists thus endeavored to browbeat and muzzle him; it would be strange if they did not; he must reckon upon *that*. But it *is* strange to see men who have been loudest in their praises of a free encounter between truth and error, endeavoring to choke off this fearless, resolute and energetic preacher, with the accusation that he is rousing a peaceful community into religious strife!

And now the mousing owl, with wide staring eyes, sits on his perch and mumbles, Sectarian bitterness! imprudent zeal! religious warfare stirred up! immense evil to Human Liberty! And now Mr. Facing-both-ways fears that his vocation is over, and Mr. Expediency thinks that Gavazzi ought not to have been suffered to speak to an American audience without having been instructed as to the perils of the navigation; some censor from the Press should have stepped on board his intellect and taken the helm, some cunning politic man, who abhors sectarianism, should have guided him between Scylla and Charybdis. What a pity that a Committee of Concealment could not have taken him in hand, or that some Protestant School Commissioner's swab, such as a few years ago, at the instigation of Romish priests, was drawn over the pages of our public school-books, could not have *inked away* the invectives against the Papacy quite out of his mind! What a pity that he could not have been quietly drugged or gagged before hand, as to Romanism, and brought upon the stage to declaim only against civil despotism, filling the air with applauded "aspirations for the freedom of the Italian and all other peoples from the chains of imposed and tyrannical power." What a pity!

Though his *enemies* have not succeeded in chaining up Gavazzi's utterances anywhere else, and though his friends in England did not *attempt* to make him conceal or qualify his hatred of the Papacy *there*, we know not but that he may fall into the snare laid for him here. He may be persuaded to speak timidly, carefully, delicately, for fear of offending Romish prejudices, or of rousing up Protestant zeal, and turning attention too strongly to the real differences between Romanists and Protestants. There are those who would have him make no speeches that tend to do that. He has been solemnly and magisterially cautioned, not to say *ordered*, never to speak again as he has done in the Tabernacle. Such speeches, the editor of the *Tribune* advises him, do tend to stir up internal strife among us. And as if a judge upon the bench were dismissing a sentenced criminal, the editor says, *We trust they will not be continued*. This is rich, decidedly.

Certainly, the Lilliputians will be in Gavazzi's hair, if they can catch him asleep, or keep him quiet long enough. They will tie him up to an oracular propriety, and will appoint his opinions and his phrases for him. The Philistines will be on the alert for some Delilah to shave off his locks. But we really hope that the insolent tone of dictation already adopted, will rouse his determination to go on as he began, telling the whole truth, and not conferring with flesh and blood. There are those who would spy out his liberty which he now has in Christ Jesus, and bring him into bondage; to whom we trust he will not give place by subjection, no, not for an hour; that the truth of the Gospel may continue with him, and that he may be carried away by no dissimulation. We hope he will go on speaking with all the freedom, fearlessness and power, with which he commenced, and that thousands upon thousands of our fellow-citizens may yet hear him in Metropolitan Hall, in an onset against the Papal system, as overwhelming and terrible as that which stumbled the quietists, and boggled the editors, and roused up the wrath of the priests, in the Tabernacle. We want the truth in regard to Romanism. We want it brought out freely, fearlessly, fully, without regard to the trouble of those who are fishing for votes, and who find the waters suddenly turned into a cataract, and their fishing smacks whirled and tossed, like the cockle-shells of the three wise men of Gotham, who went to sea in a bowl.

It is Gavazzi's whole-hearted freedom, earnestness and boldness in telling the whole truth, without any consultation of expediency, or conferring with politicians, that gives him his power. The moment he steals down to the cunning, concealment and shuffling policy of those who court the priests and the Romish influence, his mastery over the people will be gone, he will become an ordinary trimmer. The tempest of enthusiasm, the unbounded, heartfelt rejoicing and applause, with which his first oration at the Tabernacle was received, should teach him the element of success, or rather should confirm him in the determination not to keep back anything which he has to tell us of the abominations of the Papacy, but to speak out with a freedom untrammeled by fear. That is plainly his course of wisdom and of safety. We do not want him to speak at all, unless he will tell us his own convictions, and his own knowledge of the system of error and of tyranny, from which he has escaped, *out of his own heart*, and not at the dictation of wire-pullers.

We earnestly desire that he may get at the whole people. His power over the public mind will be unbounded, and the impression he will produce must be irresistible and lasting, if he goes on in his own original, tempestuous, decisive way. We rejoice that we have had from him *one* outpouring, at least, of his whole soul and opinions, before the censors of the press could throw their net over him, before any attempt to stifle or instruct him. No report of that speech has been published which could do it any justice. In most of the meager reports that were given, all his rebukes of the Pope, and disclosures of Papal abominations, were left out. The editors of our public journals seem to have imagined that Father Gavazzi was coming here to give us honeyed words *about* Romanism, but no invectives against it. But he comes from the heart of its iniquitous despotism, to warn and awaken the people of our country against its progress here, which he asserts, and truly, must be fatal to republican freedom. Such overwhelming eloquence, such fierce and scathing invective, such impetuosity, such fire, such sarcasm, such power of action, we never knew concentrated in any effort. And all this inspired by, and bearing onward, the truth! May God give to him, and keep in him, the spirit of power, and of love, and of a sound mind!

Some may have imagined, because Gavazzi will be connected with no Protestant church or denomination, that therefore he has not cut himself in all sincerity and earnestness against the Papal system. But it is partly because of the very entireness with which he abhors that system, that he refuses to weaken his power against it by entering into alliance with any Protestant communion. He is no Protestant, because, for him and for the truth, Protestantism does not go far enough. He proclaims *war*, and not *reform*, against the system of the Papacy. The Papal system he declares cannot *be* reformed, but must be annihilated. It is not any part of Christianity, not even a corruption of it, but an entire transubstantiation of it into Paganism. The Papal Church is not a Christian church, no, not even an apostate church, being no church at all, but a lie and a blasphemy and a despotism and a slavery, without any mixture of truth, any possibility of appeal. I am for war against that system, said Gavazzi, and war only. I am not for peace. There can be no peace between the Papal system and the Gospel. It is a betrayal of the Gospel to permit peace; the truth will not permit peace; you cannot have peace with that which is enmity and blasphemy against God. I am for war, war, war! I am not a Protestant merely, I am a destructionist. The Papal system cannot be reformed, but must be destroyed, annihilated.

Now it will be seen at once that Gavazzi here plants himself on the very ground occupied by Paul. That Man of Sin and Son of Perdition, who opposeth and exalteth himself above all that is called God or that is worshiped, so that he as God sitteth in the temple of God, showing himself that he is God, is THAT WICKED, whom the Lord shall *consume* with the Spirit of his mouth, and shall DESTROY with the brightness of his coming. In all prophetic disclosures in regard to the Romish Church there is no such thing intimated as a possibility of its *reformation*, but its *perdition* is distinctly foretold. Gavazzi's doctrine is Pauline in this matter, and his position in the Word of God is impregnable.

But he will not be misunderstood, must not be misrepresented. The war which he means to wage is a moral and spiritual war, a war of argument and truth, a war with the word and the providence of God for his weapons, a war against men's errors, to save their souls. It is not a war against individuals, but against the system that would destroy them. While Rome continues to be, what Rome is,—contrary in principle and practice to the Gospel of Christ,—the faithful Christian is compelled to say, *No peace with Rome*. Duty to Christ and the truth must make that his watch-word, *No peace with Rome*. A lying press may misrepresent Gavazzi, as if he came to kindle the flame of discord and internal strife among brethren; but shall freedom be accorded to the Romanists alone, to preach and write and labor against Protestantism and Protestants, and the same freedom be denied to the poor isolated monk, who undertakes to preach against Romanism? Gavazzi powerfully pleads the cause of religious liberty; shame on the American press, that he should find himself compelled to plead it and to teach it, in defense and support of his own right, by truth, argument and persuasion, to attack the Papal system! Shame on the press that would muzzle this eloquent man, and denounce him as a stirrer up of strife, because he will preach the truth in regard to the errors and iniquities of Romanism!

He reasons out of the Scriptures; he meets and confutes his opponents there; on Monday night towards the conclusion of his lecture he made a solemn and powerful appeal from Matthew 10: 34-36, the words of Christ, Think not that I am come to send peace on earth, &c. which he interpreted, and showed the application. The truth must always distinguish between light and darkness, holiness and sin, the kingdom of Christ and the kingdom of Satan, and there can be no peace nor compromise between them, but those who cleave to the one must despise the other, and those who hold to the one must reject the other. Peace is a good thing, if there be truth and holiness; but peace in error and sin is impossible. And it is a little too one-sided, if you compel the Protestants to peace, and allow only to the Romanists the right of war.

And now, said Gavazzi, you allow here in America the most unlimited license to Romish priests, Jesuits, Archbishops, Emissaries, all whom the College of the Propaganda may send, all that come shoaling from Papal Europe, to attack Protestant doctrines and the Protestant Church; but you deny to me, a poor single-handed monk, the right to preach against Romanism, because, forsooth, I stir up war! Is this your vaunted American liberty? Am I indeed in America or in Rome? Is this the Inquisition, or do I breathe a free air?

Again, you send out your missionaries to Pagans, Mohammedans, Jews, what not; and you claim the right to preach against Pagan, Mohammedan, Jewish errors, lies, what not. And can you, dare you, deny to me the right to come as a missionary, here in your land, to misguided Romanists? Will you deny the right to preach against Papal errors and sins, and to enlighten *here* the minds that are in darkness? Nay, but I *will* preach! I claim to enjoy your American liberty, and I *will* enjoy it, and I will go on to preach war against the Papal system, and no peace with it, so help me God!

On the whole, we must say that we never listened to a more fearless, thorough, wholehearted, ardent, enthusiastic advocate of truth, and opponent of error, than this MAN, Gavazzi. It is not once in an age that such a phenomenon of eloquence appears, raised up out of a system of utter darkness and despotism, to battle for the Word of God and the Gospel of Christ, against the Man of Sin and Son of Perdition. Again we say, shame to the professed friends of free inquiry and free speech, who would muzzle the mouth of this lion, and persuade him, at the instigation of Romish policy and threatenings, to keep silence! May God be with him, and sustain him, and give him pew boldness daily, that like Paul he may speak boldly as he ought to speak. We commend him to the affectionate sympathy and earnest prayers of all who love the truth and the Savior, and the freedom of the truth and of the soul, as it is in Christ Jesus. We hope "that utterance may be given unto him, and a supply of the Spirit of Jesus Christ," and that God will shield him, and carry him onward to a great victory. C.

## THE RULING ELDERS OF PRESBYTERIANISM.

We have before us a little tract, by a venerable and excellent minister recently deceased. It is entitled, "ELDERSHIP IN THE CHURCH OF GOD," and is "inscribed to the Congregational church in — — —,"—the author, a Presbyterian minister, having long been pastor of the church, and having at the same time as a member of a presbytery exercised a judicial authority over other churches. It is the venerable author's last effort to overturn the simply democratic government of a church in which he had ministered "forty-six years," with exemplary fidelity, and with a success that has been widely spoken of. The people loved him, and honored him for his work's sake; but they were Congregationalists of the sort that emigrated from New England fifty years ago, and while they were willing that their pastor should be a Presbyterian "bishop" to other churches, they stood fast in their liberty and took care that he should be no more than a Congregational "elder" to them. Nor, if we are rightly informed, did this last effort of their beloved and honored pastor overcome their steadfastness. The church in — — — is still, if we mistake not, one of the most flourishing churches in the country; and if its inflexible Congregationalism is somewhat discreditable to its late pastor's skill and power for purposes of Presbyterian proselytism, its strength and growth, its intelligence, its beneficence, its entire prosperity, cannot but be regarded as a most honorable memorial of the faithfulness and ability with which he performed the work of the ministry.

We have no intention of examining the texture of the argument in the tract referred to. The tract itself may be taken as a specimen, and a most respectable one, of the sort of influence urging towards Presbyterianism, which any Congregational church west of New England may naturally be required to withstand if it takes a Presbyterian minister for its pastor, and permits him to retain his membership in a presbytery. No Congregationalist becomes a pastor in any Presbyterian church, (though the Plan of Union made special provision for such a case,) without becoming a member of the Presbytery, and to that extent at least abjuring Congregationalism;—or if there have been exceptions, they are exceedingly rare. In this way he soon becomes naturalized and acclimated to the Presbyterian system. Sitting in the "judicatories" higher and lower, taking part in all the debates about the importance of a "denominational spirit" and all that sort of thing, he learns to talk about 'our church" and "our boards," and to lament occasionally the progress of radicalism and doctrinal degeneracy in New England since he was young; and so the longer he lives, the more completely changed are his ecclesiastical sympathies. Had he never been required to be a Presbyterian—had he continued his relations of professional association and intercourse with the pastors of the Congregational churches—how different would his mental history have been in respect to ecclesiastical subjects! The late Dr. Wisner of Boston was wholly nurtured and trained under Presbyterian influence. Had he been settled in New York or Philadelphia, it is probable he would never have dreamed of being anything else than a Presbyterian. But when, after having finished his studies at Princeton, he was invited to the pastorate of the Old South Church, he found that before he could be ordained he must become a member of that church; just as a young man from Andover, called to be a Presbyterian pastor, finds that he cannot be ordained without becoming a member of a presbytery. The consequence was, that after a little practical acquaintance with the system, he became a most hearty and thorough Congregationalist; whereas, if his convenience and the consent of the church could have permitted him to be and continue a member of the Presbytery of New Brunswick, and so to be pledged to a different form of church government from that in which he was to sustain the pastoral office, he might perhaps have left, as his legacy to the Old South Church, a tract on "eldership in the Church of God," designed to show that ever since it was said to the mother of Jacob and Esau, concerning her unborn twins, "The elder shall serve the younger," there always have been "elders" in the church, and that the people, having elected the "elders" that are to rule over *them*, ought to have no farther concern in the affairs of the church.

The excellent author of the little tract to which we have made reference, did not pretend that the ruling eldership for which he argued is the same office with that which Elder Brewster held at Leyden and Plymouth, and Elder Nowell at Charlestown, and Elder Goodwin at Hartford, and Elder Newman at New Haven. He was too honest a man for that—"an Israelite indeed in whom was no guile." He stated the difference between the two systems in respect to the internal government of a single congregation, frankly enough. His words are, "I have not found that the members of a church have any other government than to choose their officers." This is the true Presbyterianism, honestly stated. "According to that theory, the visible Church of Christ appears to be a *representative* republic." The rulers are supposed to represent the people, and in that sense only do the people govern. But in the Congregational system, the church is a democratic body as a New England town meeting is democratic. It chooses its elders—one, two, three, or more—with different gifts perhaps, and perhaps for different functions according to their gifts, to preside in their meetings; to moderate in their deliberations and proceedings, to prepare business for their decision, and to pronounce sentence in the name of Christ the king; but nothing is done without a popular vote. The difference between the two systems is not at all the difference between elders and no elders; but it is the difference between governing the church by free debate and popular votes, and governing the church, without popular debate or vote, by an elected aristocracy which is supposed to represent the people.

This then, so far as internal government is concerned, is the point at issue, when it is to be determined whether a church shall be Presbyterian or Congregational. It is not whether the church shall have elders, for a Congregational church must have elders teaching and ruling, and may have elders whose distinctive function is to rule rather than to teach. It is the question whether the church shall have—not elders merely—not merely elders who though "apt to teach" are charged especially with the work of ruling or superintending—but a different sort of elders; the ruling elders of presbyterianism; lay or dumb elders, with whom aptness to teach would be a superfluous gift; elders who instead of ruling by the consent and in accordance with the votes of the brethren, rule in the place of the brethren. It is the question whether the church shall be a literal democracy with rulers pronouncing judgment in the name of Christ, or only the constituency of a board of elders elected for life or for a term of years, and amenable not to the brotherhood but to a higher judicatory. Every attempt to mystify that question should be discountenanced.

To inquire whether "elders" are spoken of in the New Testament, or whether elders were rulers in the primitive churches, is solemn trifling. The inquiry should be, whether, among the elders spoken of in the New Testament, we can find *the ruling elders of Presbyterianism*.

## THE RELIGIOUS NEWSPAPERS OF NEW ENGLAND.

Some men whose natural modesty has been sanctified and adorned by the grace of Christian humility, can be greatly tempted without thinking of themselves more highly than they ought to think, and without needing "a thorn in the flesh" to prevent their being "exalted above measure." Such an one, we are confident, is the editor of the *Watchman & Observer*, an O. S Presbyterian journal published at Richmond in Virginia. His humility has been subjected of late to a severe test; but he has passed through the peril without harm. Having received an extraordinary testimonial to his own doctrinal soundness, and to the power and quality of his influence as the conductor of a religious newspaper, he was constrained to publish it—not because he was in the habit of doing such things, but because (in his own words) "we were under the impression that external testimony unexpected and unsought may be of service to the cause of truth and righteousness." We are happy to say that, in our most sincere belief, his explanation of his motives is perfectly ingenuous, and that the modesty is purely unaffected, with which he disclaims the encomiums for orthodoxy and zeal that are equally deserved by "some other papers in our [O. S. Presbyterian] connection."

We take the liberty of republishing the testimonial for the following reasons. *First*, it gives us pleasure to inform the public in New England, and particularly those who have strong sympathies with Old School Presbyterianism, that so estimable a journal as the *Watchman & Observer* is published at Richmond, Va., B. Gildersleeve, Editor and Proprietor, at $2 50 *per annum*, payable in advance. It is to be hoped that wherever in New England the name of Mr. W. B. Lee, with the indorsement of Mr. Henry M. Parsons has weight with the friends of "*truth*" and of "the five great doctrinal points," our Richmond contemporary will find a generous patronage.

*Secondly*, We desire to call the attention of the New England religious newspapers, and especially of the *Puritan Recorder*, to the question whether they may not learn something from the censures passed upon them in honor of our common brother at the South. "Let the righteous reprove me; it shall be an excellent oil which shall not break my head." We wish them much joy in the anointing they get on this occasion. Our friends of the *Puritan Recorder*, for example, are distinctly pointed out by the periphrasis, "True, we have papers which are called Calvinistic, and which are not Arminian." Let them see in what estimate they are held by some persons who know the "*truth*," and to whose bosoms "*theological cowardice*" is a stranger.

*Thirdly*. While we have a very respectful opinion of the *Watchman & Observer*—an opinion which is not affected by the matter or manner of the testimonial before us, we are glad to find that in the judgment of those who prefer that journal to the *Vermont Chronicle*, the *Christian Mirror*, and the *Puritan Recorder*, as well as to the *Congregationalist*, and who have "looked in vain" among the religious periodicals of New England "for a representative and defender of Calvinism," *The Independent* "is doing its fearful work in New England" with no staidard lifted up against it. We trust that those the type of whose Calvinism is so transcendent as to repudiate on doctrinal grounds the entire religious journalism of New England, and who desire to import their theology ready-made from Virginia, will always have reason to "fear" our influence.

We are not aware of any opposition between *The Independent* and the "Theological Institute" at East Windsor Hill—still less between the "Institute" and the entire religious journalism of New England. It would be foolishly unjust to regard that institution, or the respected professors there, as responsible for every extravagance that may happen to proceed from among the students. We remember to have received—we forget how long ago—a very pleasant testimonial showing that our columns were read by students there with pleasure and with profit;—and indeed why should it not be so? For our columns have not unfrequently been enriched with communications from East Windsor Hill which did not come from anybody below the rank of a theological professor. Young men sometimes become, either in fact or in their own conceit, "wiser than their teachers are," and when this happens their teachers ought not to be responsible for them.

But we are detaining our readers too long from the letter. Here it is.

EAST WINDSOR HILL, CONN., }
March 2, 1853. }

MR. B. GILDERSLEEVE,—Dear Sir,—The high estimation in which your paper is held at the Connecticut Theological Institute, will, I think, justify an expression of our sentiments. In giving my own views, I give also the views of several with whom I have conversed.

In our reading room we have some thirty or forty papers, most of them of a religious character. In papers professing to be Arminian, rank Arminianism appears in unmistakeable plainness. In others "Adult Immersion, the only true Baptism" stands prominent. True "apostolical succession" and "The Church" mark the columns of others. Papacy, Unitarianism and Universalism each have their respective organs, which defend with all their might their various creeds. But for a representative and defender of *Calvinism* among our papers, we looked in vain, until your paper came to us, somewhat more than a year ago. True, we have papers which are called Calvinistic, and which are not Arminian. But in them Calvinism is not sufficiently marked. They are for the most part *destitute of Theology*. The five great doctrinal points are not set forth with sufficient distinctness in their columns, and the doctrine of the atonement is seldom if ever presented to their readers. One scarcely knows where to find them. Everybody knows what to expect from *The Independent*, and that paper will hesitate not to say, in doing its fearful work in New England. But where is the periodical standard at the North, which is lifted up against it, on doctrinal subjects? It is not to be found. A paper like the *Watchman & Observer* in general circulation in New England would be of inestimable value. We always *know where to find* this paper. It hesitates not to speak with a trumpet voice on the peculiar tenets of our loved Calvinistic faith. The doctrines of Calvinism in *bold relief*, head its articles. At the present day, there is much *theological cowardice* in the pulpit and in the press. There is no cowardice on the part of errorists, but there is with those who hold the "faith once delivered to the saints." They seem to be afraid "to contend for" it. With your paper it is not so, and I rejoice, and I send you this communication, in the hope that it will cheer you in your good work. If you think it will aid in the cause of *truth*, you are at liberty to publish any or all of what is here written.

I am, Sir, yours with respect, W. B. LEE.

I fully concur in the views above expressed in regard to your estimable paper.

HENRY M. PARSONS.

## POPERY vs. COMMON SCHOOLS.

From a well-timed and vigorous article in the *Journal of Commerce*, under this head, we take the following paragraphs:

"Twenty years ago, the common schools of this city were under the charge of an association of benevolent men, denominated 'The Public School Society.' The Bible was read in all the schools, and in other respects a moral and religious influence was exerted upon the pupils. Care, however, was taken, that no sectarian influence should be exerted, and the vigilance of different denominations of Christians insured the faithful observance of this rule. In process of time, immigration increased, more especially from Ireland, and the Catholic [viz. Romish] population became numerous. Then the cry was raised by the priests, that the schools were *sectarian*: not because any sectarian doctrine was taught in them, but because the Bible was read to or by the pupils. As it would not sound well to say that the Bible is inconsistent with the Catholic [viz. Romish] religion, the plea was that a Protestant version of it was used. Well, to remove this objection, the Protestants consented, though with great reluctance, that the Bible, and all direct religious teaching, should be withdrawn from the schools. They further consented that the text-books used in the schools should be submitted to the inspection of leading Catholics [viz. Romanists], and that any offensive phrases which might be discovered, should be thrown out. And as if all this were not enough, a system of Ward Schools was established, entirely exempt from the control of the Public School Society, and placed under the direction of persons chosen by the people of the Ward, subject to such general regulations adopted by the Board of Education, as might be necessary to exclude sectarianism. Within the last year or two, ALL the common schools in the city have become Ward Schools, and the Public School Society has been disbanded. These successive modifications of one of the best systems of common school education that ever existed, were deemed a less evil, on the whole, than the growing up of a large body of children in ignorance and degradation.

Did it have the desired effect? Did it bring in the Catholic [viz. Romish] children. To some extent it did. But now a new cry is raised, by the same parties who raised the first, viz., that the schools are '*infidelical*.' The meaning is, we suppose, that religion is not taught there; the Bible is not read there; prayer is not offered there. And why not? Because the Catholics [viz Romanists] demanded that these things should be excluded. The very changes made in compliance with their demands, form the subject of a new complaint more grievous than the first."

Now the question is, Are our Public Schools still to be tampered with at the instigation of Romish priests? And how far is this pusillanimous compliance with their demands, on the part of our School Commissioners, to be carried? Shall the whole school system be first sacrificed, and then Romanized? The object of this crusade against our Public Schools is first, to bring them into contempt and suspicion, as irreligious and ungodly, and next, to build up Romish schools on their ruin. When the Romanists have once succeeded in proscribing the Bible, and causing it to be banished, and have also put the ban of anathema and exclusion even on the Lord's Prayer, they have some plausible ground for the outcry to be raised, and now commencing, that the schools are atheistical and dangerous. In some cases they will succeed in getting Protestants and Christians to join with them in this cry; and so far as they do their object will have been accomplished, in bringing our public school system into odium and neglect.

An almost irreparable injury has already been done in yielding to their machinations. The Bible once excluded, it will be difficult to bring it back. With even the Lord's Prayer proscribed and forbidden, it will be difficult for any the least religious instruction to be communicated, or influence exerted. And what a system of education, what a lesson of freedom for the young, in which even Christian teachers dare not repeat, in the hearing of their pupils, a passage from the Scriptures, nor offer the Lord's Prayer, for fear that at the instigation of Romish priests they forthwith lose their places! When our School Commissioners, as in Flushing, proceed so far as to forbid the Lord's Prayer, out of the fear of Romish objurgations, we do in fact set an example of intolerance worthy of the Duke of Tuscany himself. It would need but little additional power to say, as in the case of the persecuted Madiai, you shall not read the Bible to your servants, nor say the Lord's Prayer at any service of instruction, where there might be Romanists to object to it.

This truckling to Romish demands, and this courting of Romish favor, has reached a point in our country quite disgraceful. Some of our editors, who would fain be thought very bold and independent (and bold they are as respects Protestantism, which they are ready to decry without fear,) tell us that nothing must be done, on any account, which shall seem to reproach, even in appearance, the Romish faith. They are very strong for agitation and free inquiry in regard to the most sacred opinions and institutions maintained by the Protestant Christian Church, but very tender and careful as to any and everything held dear by Romanists. The Romanists may attack the Evangelical Church of Christ, and the Bible and the ministry, with the fiercest rancor and invective; but the moment any one speaks out plainly in regard to Romanism, describing the Papacy as it is, then at once these gentlemen raise the reproach of sectarianism and intolerance. Witness what has been said in regard to Gavazzi's noble freedom and boldness in unveiling the abominations of the Papacy. Face both ways if you please, gentlemen, for yourselves, and consult your god—Expediency; but pray let one man speak (if he dares) without regard to Romish subscribers and votes, and let him tell in an honest open way, what he has seen and known and felt, in regard to the incurable wickedness of the Papal system. Such an orator is a phenomenon, in our day, far more wonderful than an unbribed alderman, or a clean street in New York city. Do not persist in stuffing the wool, hay and stubble of your political expediencies down his throat. Do not endeavor to throw dust in his eyes, by such transparent pretenses as that you seriously fear lest his exposures of the iniquities of Romanism, and his fearless onsets against the system, may injure the dear cause of human liberty! Speak as decidedly against the intolerance of Romish priests, as you do against the freedom of those who unveil and set forth the abominations of the papal system, and then we may believe in the depth of your anxieties against the increase of sectarianism.

The instinctive hatred and jealousy of Romanism against the Bible teaches us very clearly the power of an education in which Scriptural truth is an element and a fixture. It shows on what we should rely in the conflict against the papal system. Especially in this country is it important that the Word of God, the vital power, conservative of all good and destructive of all error, the safeguard of popular liberty, and protection at the same time against licentiousness, enter into the whole process of common school education. "Expel the Bible from our schools!" exclaimed Mr. Choate. "Never, so long as a piece of Plymouth Rock remains big enough to make a gun-flint out of!" C.

## OUR CORRESPONDENTS.

The discussion of various topics connected with the scarcity of ministers, their condition, their duties and delinquencies, the hindrances to their usefulness and happiness in their labors, the responsibilities and claims and short comings of congregations, &c., is increasing in interest, and must be allowed to proceed with calmness and freedom, to the fullest extent of reasonable discretion.

The communication from New Haven explains in detail the whereabouts of the thirty ministers there resident, in reply to the communication from Andover; but if we are correctly informed in regard to the source of the Andover letter, the writer was not graduated at Yale, and therefore could not have had that locality in view.

The filial zeal of another in behalf of his *Alma Mater* entitles him to a hearing, though we are well aware that Yale College does not need a defense from any quarter. *Circumspice.*

We have several pieces from brethren at the West, partly in reply to the "Old Parsonage Letters," which will be found refreshing and instructive, for the spirit they evince and the facts they communicate. Some of them will appear next week.

The trenchant writer from the "Old Parsonage" still preserves his incognito so completely, that we have not yet been able to send him *The Independent* which our "Old School Presbyterian" contributor to the Building Fund paid for some weeks since. We publish his fourth letter this week, and do not learn that he proposes to extend the series any farther. His letters tell too much truth, and in too pointed a style, not to be read and felt. Our sole responsibility in regard to his representations is that of giving him the opportunity to address our readers. Wherein his representations are erroneous or injurious, there are plenty of writers able and ready to correct him. And however strictly he may keep his own secret, he will not forget that there is One besides himself who knows what and why he has written as he has. The question how far ministers make congregations, and how far churches make ministers, to be what they are, will bear a much more thorough investigation than it has yet received.

The "Fragment" upon Daniel is from the pen of a distinguished layman in this state.

## ADVERTISING THE GOSPEL.

[The readers of *The Independent* will sometimes find on the second page—sometimes, perhaps, in other parts of the sheet—articles from a certain (to them) unknown contributor whose algebraic symbol is X. The following may serve as a specimen of his quality.]

The use of church bells in cities is gradually ceasing. To the parish their ringing would be unusually unheard, while to the rushing throng the sound would have no meaning. To the immediate neighborhood, living literally under the droppings of the sanctuary, the noisy bell is a nuisance. The daily newspaper is taking the place of the church bell; it answers every purpose, and its use is altogether unobjectionable. To advertise the truth is honorable in all. To announce that the gospel of Christ will be preached, with public prayer and singing, is obvious to no objection that does not lie with equal force against Paul's selecting the Areopagus, and Christ's choosing the temple-court, as the scene of their public ministrations.

Still further, if earnest Christians casting the Gospel net, were to use hand-bills, programmes and posters to catch men, provided only the reading be true, we would not object. We are not mawkish or thin-skinned in this matter. Our principle is this, that in every and any manly and truthful way, Christians are not only allowed, but bound to bring men to the Gospel, and the Gospel to men. We have no dignity, no holy usages to be anxious about. We have a message from God to men. We pray to God to endow us with the message; we invite, urge, beseech men to come and hear it. Be it a horn, a conch, a town-crier, a drum—as in the early New England settlements,—a bell, a newspaper or a poster, it's all one to us. "Go out into the highways and hedges, and compel them to come in."

But there is a style of gospel (?) advertising, which we do not approve, and cannot justify. We object to anything that even *seems* tricky. Suppose that a minister to a city church has preached through "his barrel of sermons;" as the saying is, he has "preached out," not only his sermons, but also half his audience. He pauses a moment to decide what to do next. His first care should be to ask, Have my sermons hitherto been the thing they ought to have been? Have they been the living Gospel, or have they been mere dead essays? We will suppose this question answered satisfactorily. At this point, two ways of advertising are altogether proper. The first would be a series of plain announcements of texts, subjects, practical applications, &c., made as true and as inviting as Christian honesty and earnestness can devise.

Or: The minister may announce to his old hearers and the public generally, that having cleared out his old Gospel stock, he now invites attention to an assortment of seasonable discourses, selected with special reference to this market. He will spare no effort to keep up with the times; 'the latest Jerusalem patterns always on hand.' Let him drop the churchly "REV. DR." from his name, and come out a Sunday lecturer to amuse and instruct. Such a course would at least be honest. People would know what to expect.

A third style of advertising is fairly illustrated by the following, which we have culled from successive Saturday papers, in which they were announced for a series of Sabbath evening lectures under the general head—"Social Relations:" 1. Marriage: 2. Choice of a Companion: 3. Addressed to young women on the eventful choice: 4. The bridal year: 5. The young husband: 6. The young wife. Here for a time the advertising lulled. After a time the course resumes, and we find announced: The modern dance: Theatrical amusements.

We utterly disapprove of the above, from beginning to end. Not that these are improper themes for the pulpit. Not that advertising shocks our sense of propriety. Not that we have a word of fault to find with the lectures, for we have not heard one of them, though we have heard of them. But these advertisements are tricky, catch-hearer. They have none of the earnest honesty of Christian zeal about them. They may have been a decided "hit;" we presume that they were. Report declares the church to have been thronged with gay, young, laughing and blushing listeners. We do not for a moment doubt that our esteemed brother, whose name is worthily adorned with *Reverend* and with *Doctor*, aimed and still aims to be faithful in these lectures, and preach the Gospel of Christ. But if he succeeds in this, then the advertisements are faulty, for they hint no such thing; indeed much of their power to draw lies in the fact that they do not read pious. On the other hand, if he makes his lectures to conform to the general expectation of his auditors; if he preaches so that the smile and significant nod is momently exchanged among the young folk, and increasing throngs come next night to enjoy the sentimental sermons and religious fun; though our brother were thrice Reverend, our word would be, "The Lord rebuke thee!" In preaching upon the sugar-coated pill principle, it is wise to prepare at least as much pill as sugar.

We hope that these advertisements and lectures have done much good, for we are certain that they have done much harm.

We are prepared to justify the discussion of almost any theme in the pulpit. The application of the Gospel to *every* social relation is a labor we would steadily urge upon all pastors and Christians. But we are not prepared to justify *all* the ways in which it is possible to take men with guile.

Are we prepared to advertise: *A brass band will play several popular airs, after which Rev. Dr. Christian will preach upon the songs of the Seraphim?* Are we prepared to advertise: *A moving diorama of the Crucifixion will be exhibited by aid of the celebrated Drummond or lime light, the whole to be followed by an appropriate discourse upon the dying love of Christ, by Rev Mr. Suitall?* Are we ready? If not, why not? Both these notices would hold out an innocent lure to the public, and both of them advertise more Gospel than either one of the seven or eight genuine notices we have quoted.

A village bell of a Sabbath morning sends forth from the house of God an invitation: Come hither all! Seek unto the Lord, ye people! Worship him with prayer and praise. Hear his word, and live. A Gospel advertisement should speak forth the same invitation, and it need do no more. X.

## FROM OUR REGULAR FRENCH CORRESPONDENT.

PARIS, March 10, 1853.

To the Editors of the Independent:

GENTLEMEN:—It seems as if, in these days of political silence and inertia, the spirit of opposition had taken refuge among church people, and had resolved to exercise its powers of struggle and discussion upon ecclesiastical matters. Both among the Protestant and the Romish churches we find that pugnacious spirit at work. I am far from sympathizing with those who would complain of it

into office. At this locality a Presbyterian church was some two years since dissolved to join Dr. Smith's. During the past year Rev. Mr. Howe has preached on the Sabbath, and has been connected with the Boys' Meeting; he continues to labor with increasing prospects of usefulness.

THE IRISH IN AMERICA.

Last Thursday week was St. Patrick's Day, and the skies being bright we had a noticeable demonstration of the importance of the Irish element in the mixed constitution of our population. Our streets were taken possession of by the various civic and military organizations of the sons of 'swate Ireland,' and the exhibition was one to command respect. But what we notice the occasion for is the expression which it gave to sentiments not usually looked for from such a source. After the parade of the day came the eating and drinking usual on such occasions. The various Irish societies, benevolent and political, had their re-unions in different places, and the toasts at table were backed with much able and brilliant speaking. At one of these gatherings, Col. Michael Doheny, who, in the afternoon, had delivered a historical oration to thousands in the Tabernacle, was called up by a toast to 'Civil and Religious Liberty,' and thus manfully indorsed the sentiment. His language, coming from a Catholic Irishman, is worthy of notice.

"MR. CHAIRMAN AND GENTLEMEN:—I believe it is generally understood that wherever Irishmen find themselves, on this universe, they indulge in joyous excitement. I would desire a more thoughtful moment to utter serious truths for which a scene of mirth is scarcely a fitting place. I had thought, indeed, that wherever 'Civil and Religious Liberty' would be treated, it would be received with cordiality and without any reservation. Among our own people at home, where they were denied its enjoyment, it used to be a favorite and most popular toast. There are, it seems, some of them, or at least some who affect to speak for them, who look upon it now as a dangerous sentiment. It is virtuous, true and holy where they demand it, but very questionable, at least, when they are called on to extend it to others. This is not my conception of 'Civil and Religious Liberty.' I would grant such liberty when in the majority; I would insist on it when in the minority—not as a matter of pridence or convenience, to be modified by exigence or regulated by conventionality, but as a high and sacred principle, always and everywhere immutable, always and everywhere applicable, always and everywhere true, always and everywhere imperishable. It receives itself its greatest title in which and holiest—to worship as he deems most pleasing to God, and to teach, preach, and to propagate his opinions among others by all peaceful and moral means. That this right is his; not because he is Catholic or Protestant, but because he is man; and that all human law or edicts that confer or deny pretext whatever, restrain or restrict its full and free exercise, are absurd, unjust and cruel, whether in Rome or in England—in Tuscany or in Sweden—in Russia or in New Hampshire, utterly incapable of defense or excuse."

These quotations are enough to show that there is another spirit than bigotry at work among our Irish fellow-citizens; a spirit which 'will not down' at the bidding of John Hughes or Pio Nino. Indeed it is understood that Archbishop Hughes has ventured to confront this spirit in such men as Doheny, Meagher, and the like, and found himself unable to cope with it.

PARAGUAY.

One of our cotemporaries speaks thus truly and forcibly of the new commercial enterprise, which we noticed last week, for which the world will be very much indebted to Mr. Edward A. Hopkins, U. S. Consul for Paraguay:

"No new avenue of commerce can be opened without favorably affecting the whole commercial system of the world; and nowhere is that influence felt more sensibly than in this great mart of the Western world. Civilization too has its deep interest in this enterprise. Paraguay and all of the vast adjacent regions lying near the head waters of the Rio de La Plata, are now for the first time, during a long series of generations brought into connection with the civilized world, and the result must be the attainment of new ideas, the creation of new wants, and the ultimate infusion of a new life."

THE ANNIVERSARIES.

The removal of several of our more prominent benevolent societies to the new building of the Bible Society near Astor Place will have the effect, probably, of removing from the Broadway Tabernacle those anniversary meetings which have for many years made that place known, and endeared it to thousands living far away from it. We learn that most of the societies which have been wont to hold their anniversaries at the Tabernacle will this year hold them at Metropolitan Hall.

THE RIGHT KIND OF BENEVOLENCE.

The will of the late John B. Graham, whose death we recorded last week, shows that he was one of those most truly benevolent men who choose to be their own executors. Affluent as he was known to be, he was so liberal in his charities while living that he had comparatively little to dispose of by testament. The following is published as the disposition by will of the property he died possessed of:

| | |
|---|---|
| To Mary Louisa Graham, per annum, during life | $700 |
| To Rebecca Gregory, his gold watch and | 500 |
| To the American Tract Society | 2,000 |
| To the Brooklyn Sunday-School Union | 1,000 |
| To the Brooklyn Tract Society | 500 |
| To the American Home Missionary Society | 500 |
| To Robert Bell, his half-brother | 2,000 |
| To Mrs. George H. Burroughs, his half-sister | 1,000 |

THE ERICSSON.

This *steamer*—we cannot help calling it, so accustomed are we to apply this term to every vessel that does not go by oars or sail—this steamer or heater has returned to our harbor, after having given double proof of being no humbug by making an ocean voyage of several days in the teeth of a smart gale. By invitation of the late Secretary of the Navy, her owners sent her around to the Potomac, where she was inspected by members of Congress and officers of the Navy. So favorably impressed was Secretary Kennedy that he signalized the last days of his official character by ordering a model caloric engine, to be constructed for the use of the Navy Yard at Washington.

The Ericson will remain here a few weeks, for the purpose of such additions and alterations as her late trip may have suggested, and will then load for a distant voyage. Report says she will be dispatched to Liverpool, and thence to Australia.

CHARACTERISTIC.

The *Observer*, not satisfied with its malignant and unchristian attacks upon Kossuth while he was among us, resorts still to every expedient for the purpose of slandering that noble Son of Freedom and apostle of Humanity. Accordingly it publishes in its issue of last week a portion of Mazzini's letter in regard to the spurious proclamation of Kossuth which was issued at the time of the recent *emeute* at Milan, and gives its readers to understand that this is a sufficient proof of cowardice and falsehood on the part of the great Hungarian. It is enough to show where cowardice and falsehood are most chargeable when we tell our readers that Kossuth's letter to Capt. Reid, explaining the whole matter and vindicating himself most completely, was published in all our daily papers *at least three whole days* before the publication of the slanderous article of the *Observer*.

ANTI-SUNDAY MAIL MEETING.

At an adjourned meeting of the citizens of New Haven, which was held for the purpose of considering what might be done for the purpose of stopping the Sunday Mail Train recently established between Boston and New York, after addresses by Dr. Bacon, Prof. Silliman, Rev. Mr. Littlejohn, C. B. Lines, James Brewster and others, the following noble and spirited resolutions were passed.

*Resolved*, That, inasmuch as no department of commerce or business has suffered any detriment in consequence of the omission of Sunday mails between New York and Boston for more than ten years past; and inasmuch as the electric telegraph affords every facility for the instantaneous transmission of intelligence in any emergency; the recent arrangement on the part of the United States Government for the conveyance of mails on the Lord's Day, between those two cities, disturbing the quiet of the day in all the towns and villages along the route, and imposing servile labor upon a multitude of persons employed by the Government and by the Railroad companies, is a wholly unnecessary violation of that day of rest which the great body of the American people honor with a religious observance.

*Resolved*, That inasmuch as the Government of the United States has no control over the railways, the directors of the railway companies, that have come into the arrangement complained of, are responsible for that arrangement to the public sentiment of their fellow-citizens and to the States under which they hold their charters.

*Resolved*, That even if the conveyance of the mails for the Government of the United States were a matter of absolute necessity,—the running of railway carriages for the conveyance of passengers on the Lord's Day, thus bringing the heathenism of New York into contact on that day with our more peaceable and orderly towns and villages, and at the Lord's time tempting our young men to spend their Sabbaths amidst the dissipations of the great metropolis, is an offense against the welfare of the community, and a wrong for which there ought to be a remedy.

*Resolved*, That Benjamin Silliman, Leonard Bacon, A. Littlejohn, James Brewster, James F. Babcock, Henry Trowbridge, Capt. Foote, John G North and Lucius R. Finch, be a committee to correspond with gentlemen in other places, and to take measures, by petition to the Legislature or otherwise, for the redress of this grievance, so that it may be determined whether our Sabbaths are henceforth at the mercy of a few great moneyed corporations.

We wish similar meetings might be held in every town between here and Boston.

MISSIONARY.

The thirty-sixth anniversary of the New York and Brooklyn Foreign Missionary Society, auxiliary to the A.B.C.F.M., was held last Sabbath evening. The Annual Report was read by Rev. T. H. Skinner, Jr., and a sermon was preached by Rev. Dr. Hutton. From the Report it appears that the contributions to this auxiliary have been steadily increasing in amount for several years past. The amount received

| | | |
|---|---|---|
| In 1850 | was | $14,000 |
| " 1851 | " | 16,300 |
| " 1852 | " | 18,100 |
| " 1853 | " | 23,000 |

and this last sum does not include the money contributed by the Dutch Church. The auxiliary has now the aid again of a District Secretary, Rev. G. W. Wood, late of the Armenian Mission, whose spirit and knowledge of the missionary work cannot fail to give the New York and Brooklyn Society new strength and importance.

LOWER NEW YORK.

We lately announced the fact that the congregation to which Dr. Alexander ministers have had under advisement the subject of securing religious advantages to the ignorant and destitute in the lower part of our city. We are happy to be informed that Rev. Dr. Potts's church have also taken hold of the matter and have determined to send missionaries to the heathen at home, the thousands living here in New York, but practically as destitute of right religious instruction as the inhabitants of Japan or Kamtschatka.

LITERARY ANNOUNCEMENTS.

Putnam is about to publish the horticultural and other papers of the late lamented Downing;—Legends of the West, by James Hall;—Diary of Samuel Pepys, a new revised edition; Commentaries on the laws of the ancient Hebrews by E. C. Wines;—A Manual of Political Economy, by Prof. E. P. Smith;—Evening and Morning Scripture Readings, by Rev. Dr. Blake;—Narrative of a Visit to Europe, by Prof. Silliman; A new work by the author of the "Wide, Wide World," together with a New Juvenile Family Library by the same;—and a Handbook for American Travelers in Europe, by Prof. Roswell Park.

## LITERARY INTELLIGENCE.

THE DAUPHIN.—"The Bourbon Prince. The History of the Royal Dauphin, Louis XVII of France." Published by Harper & Brothers. 12mo, pp. 202. With a portrait. The portrait shows little resemblance to Mr. Williams. The present little work is not controversial at all. The work is chiefly taken from the large French work of De Beauchesne, "*Louis XVII, Sa Vie, Son Agonie, Sa Mort.*" The writer considers the death of the Dauphin as an historical fact, "beyond any chance of doubt on the part of the intelligent and honest, and even of cavil from the skeptical and disputatious." Others view the matter quite differently.

FRANCONIA.—"Ellen Linn. A Franconia story. By the author of the Rollo Books." Harpers, publishers. 12mo, pp. 215. With 19 engravings, some of which must be daguerreotypes of the veritable scenery where the facts occurred.

UNCLE TOM'S MISSION.—The *Congregationalist*, after recounting what is known of the number of editions and translations of this work, says:

"Assuming now that the entire circulation of the book in all editions and all languages, has reached the number of two and a half millions of copies, and proceeding upon the extremely moderate computation that each copy has been read by at least eight persons—we may reasonably conclude that, as the result of the first twelvemonth of his missionary labor, Uncle Tom has preached the truth to an audience of not less than twenty millions of people! A result at which—with deference to the feelings of our brethren of the *N. Y. Observer*—we do rejoice, yea, and will rejoice.

"Truthful was the remark of *Putnam's Monthly*, that 'never since books were first printed has the success of Uncle Tom been equaled. The history of literature contains nothing parallel to it, nor approaching it;—it is, in fact, the first real success in book-making, for all other successes in literature were failures when compared with the success of Uncle Tom.'"

THE AZTECS.—Some of our readers are aware of the fact, that during the time when these little dwarfs were kept in New York, in care of Mr. Morris, a small Mexican idol was given to them, which had been brought by a lieutenant of the U. S. navy from the neighborhood of Chepultepec. The present was brought by a lady, and all who were present were struck by the behavior of the boy on receiving it. He shed tears, and placed himself in the sacred posture with an appearance of profound emotion. This gift of the image introduces the following narrative, related by the editor of the Lynchburg *Express*, Va., in his paper of March 14th, of an incident which took place in his presence:

"When present with three ministers and a brother editor, there occurred one of the most affecting incidents we have ever witnessed. The little girl Bartola, in playing with a small idol or household god, which was brought from Mexico by a lieutenant in the U. S. service, let it fall and broke off the head. When asked by Mr. Morris, the agent, if she were not sorry, she shook her head, meaning that she was not; whereupon Mr. Morris called 'Mac,' or Maximo, who was playing with some little boys in another part of the room; he came running up in a playful manner, when Mr. M. held up before him the head of the image in one hand and the body of it in the other. We have never seen such an immediate change from a state of extreme woe, as was exhibited by the poor little fellow. So soon as his eye rested upon the broken image, he raised both of his arms as do the people of Central America in their worship, and then gently and slowly brought them down and clasped them before him, and bending his body forward at the same time, but keeping his upturned eyes steadily upon the image. Poor little fellow! how we pitied him; his countenance was the most intensely sorrowful we have ever seen. For some time he took no notice of anything around him.

"This image bears a strong resemblance to these children, who, it is said, were kept in cells and worshiped; their position in sitting is precisely that of the idol which was broken, and of engravings which we have all seen. We believe the history which we have of them; and nothing has or could have more strengthened the belief than the little incident which we have recorded above. The boy must have recollected something of the facts in connection with it, or he would not have exhibited such signs of deep grief and sorrow."

We have seen a certificate signed by the "three ministers" referred to in the above narrative, who declare that they witnessed the touching and instructive incident so well described by the Lynchburg paper. They say—

"The picture is not overwrought; it indeed falls below the reality, as any mere description of the scene necessarily must. The whole would form a fine study for an artist. The manner of the boy, and the expression of his face—his uplifted hands, and unutterable feelings, as depicted in that countenance, defy description. The expression was that of awful consternation and sacred awe, mingled with heart-rending grief. No one could have witnessed the scene without being deeply impressed that associations were awakened in the boy's mind of a most solemn, touching and overwhelming character. What they were, who can tell? The incident, truthfully related above, seems to confirm some points in what has generally been regarded as an apocryphal history of these little creatures."

(Signed) "JOHN E. EDWARDS,
"DAVID P. WILLS,
"WM. B. ROUZER."

THE BLACK SWAN.—This is the title given to a new aspirant for musical fame among us, Miss Elizabeth T. Greenfield, a lady of color from Philadelphia, who gives one concert at the Metropolitan prior to her departure for Europe. She sings this (Thursday) evening, at Metropolitan Hall, aided by a grand orchestra under Mr. Bristow, and sundry musical performers. We have long believed that the fields of art and science would be found open to the genius and industry of the American descendants of Africa, and are happy to state that Miss Greenfield's arrangements are made in the best style, and without any embarassment on account of her African parentage. Tickets at Jollie's, 300 Broadway.

## COLLEGES AND SEMINARIES.

*Hamilton College, N. Y.*—About the beginning of last year, we had occasion to call attention to a statement in the *Genesee Evangelist*, that a move was about to be made to raise $15,000 to endow a professorship of Moral Philosophy and the Pastoral Charge in Hamilton College, "under the auspices of the N. S. Presbyterian Synods of Utica and Geneva." There were some certain circumstances which caused us to raise the question whether this movement thus announced was not "a scheme for giving a sectarian bias to the institution?" And we added the suggestion, that the wisest course for the college would be to ask for such a sum of money as was needed—we named $100,000—"to preserve the broadest independence of sectarian control, and then put forth an appeal to the wealth of Central New York" for the money. (*Ind*, Jan 1, 1852.) Shortly after, we received a note from Rev. Dr. Lathrop, the agent of the college for raising the proposed subscription, disowning all sectarian object or control in the college, and adding a proposal to raise another $15,000 for the library and other purposes. This seemed to set the pretensions of Presbyterianism at rest, and left the college where it was placed by its founders, in the hands of the trustees, utterly disconnected from all ecclesiastical or sectarian control—as it ought to be.

There the matter has rested. We have inquired from time to time, but could not learn that the proposed subscription was made up, until a few days since, when we saw a statement in a paper published in the interior of the state, that the two separate subscriptions had at length been merged into a larger one, to raise $50,000—half the sum we had named—and that Professor Avery, one of the faculty, had been employed to collect the money by a subscription of scholarships of $100 or $500 each. The *New York Evangelist* of last week announced Mr. Avery's arrival in this city to collect subscriptions, with the following extraordinary remarks:

"There are many considerations which give this college especial claim upon the benevolence of Presbyterians. It is situated in the heart of Central New York, the great and most prosperous section of our Presbyterian territory, and is the only institution that we can claim as our own in all that prosperous, thrifty and important region. It has, by a long and useful history, acquired a honorable reputation as a literary institution. It accumulated a large fund, and secured the services of an industrious, competent and popular faculty. It is now in the finest condition to do honor to the church, and to the important position which it occupies; and it is more important to our most permanent interests to make it completely adequate to the wants of the community by adding to its resources and enlarging its scope. The fund of $50,000 is already in part secured; when raised, it will place the institution on a level, in point of facilities, with any other college in the land, and render it a most useful and desirable auxiliary to the great work which the Presbyterian Church of this region has to do. It strikes us as a peculiarly apposite time to aid this college, and to bind it, by new associations, to the interests of our church. We cannot but hope that the importance of the juncture will be decried by Presbyterians in this city, so that Prof. Avery may find his work both expeditious and cordial. The importance attached to the enterprise by some of the most eminent and considerate men of the church will be seen from the annexed certificate."

Here is the distinct claim put forth on behalf of the New School Presbyterians, that Hamilton College is one "which we can claim as our own," and the appeal is made for its endowment by Presbyterians, so as to "render it a most useful and desirable auxiliary to the great work which *the Presbyterian Church* of that region has to do," and "to bind it by new associations to *the interests of our church*." And in the "hope that the importance of the juncture will be decried by Presbyterians in this city," certificates from several Presbyterian clergymen are published to show "the importance attached to the enterprise by some of the most eminent and considerate men of the church." Whether Mr. Beecher's name was inserted among these certificates under the erroneous supposition that he was a Presbyterian, we cannot tell. The grossness of the claim that Hamilton is or is to be distinctively a New School Presbyterian College is seen in the fact that the President is a Congregational minister, and that every other member of the faculty, who is a professor of religion, is a member of the Congregational church in the village of Clinton, 60 miles distant from Utica. Of the trustees, Dr. Azel Backus was pastor of the Congregational church at Bethlem, Dr. Davis was President of the Congregational college at Middlebury, Dr. S E Dwight was pastor of the Park-street Congregational church in Boston, and Dr. Penny was pastor of the Congregational church at Northampton. We have not the most distant idea that the faculty of the college have any concern in this conspiracy to sectarianize the institution; but the distinct avowal leaves no room now for doubt or denial that such a scheme is on foot. This calling of public attention to it will probably secure its defeat.

*Western Reserve College, O.*—The meeting of donors to the college, which was called by general public notice, took place at Hudson, on the 9th of March. Rev. Leonard Swayn, Esq., presided. President Pierce and most of the professors and ex-professors made full statements of their views respecting the causes which have so crippled the college. So also did the present and late members of the Board of Trustees. Two full days were spent in the discussions. At the close, the following resolution was passed by a vote of 27 to 18—President Pierce stating that "he could not comply with the recommendation":

"That while we cherish in grateful remembrance the long and faithful services of the president, and deeply regret the circumstances which seem to render it, in his deeming it necessary to such a resuscitation, we sacredly request the president to resign."

AYRE—E. Conger, N. P. Bailey, E. Austin, E. C. Sharp, B. N. Bissel, H. Mitchell, T. Metcalf, H. Coe, Metcalf, A. S. Cotter, Jacob Perkins, C. L. Latimer, E. N. Sill, A. Newton, J. Kennon, W. D. Sanders, W. C. Clark, H. N. Day, Joseph Perkins, J. S. Sawyer, S. H. Thompson, C. Manser, D. C. Gaylord, S. P. Leeds, M. Meser, John Monticth, M. Tracy.

NOES—E Loomis, B. Fenn, A. A. Browster, Wm. M. Beebe, G. P. Ashmun, F. Baldwin, I. A. Quay, H. Baldwin, Pitkin, S. H. Pitkin, S. Bissel, J. D. Woodward, J. N. Farrar, N. V. Wadsworth, L. Landfier, F. Sheherd, E F. Sturtevant, J. Hertzel.—18.

To the above statement, which we prepared from the official record, in the *Ohio Observer*, a letter received since from an esteemed correspondent in that region enables us to add that the majority above embraced "all the Presbyterian and Congregational pastors who were in attendance." Also, that the request therein is in accordance "with the judgment, given in writing, of every member of the recent faculty." The occasion of the meeting is thus stated by our friend—

"After much effort, the College had been placed, as was supposed, on a firm pecuniary basis. It had a faculty equal to any other, perhaps, in the country, and composed of men in whom the public had unlimited confidence. The number of its students was rapidly increasing. Suddenly, without any cause apparent to most of the donors, the College was, last year, deprived of a majority of its Instructors. Their places have not been supplied by others, and there are now but two classes in College—embracing only twenty students. Under these circumstances, the donors felt that they had a moral right to ask for information.

"The meeting, of course, embraced but a small portion of those who have given to the funds of the Institution. But it contained most of those who have been active in its behalf. The Congregational and Presbyterian clergymen of the neighborhood were nearly all present."

## FOREIGN.

*Arrival of the Asia.*—The Cunard British mail steamer arrived here on Friday evening, from Liverpool March 12. With all the arrivals of gold in England, money continued tight. Yet the bullion in the Bank of England had begun to increase, being £18,894,312—a gain of nearly £800,000. There is an improving demand for American securities. The arrival of £300,000 from Australia is noted. Cotton had not declined to the extent anticipated, notwithstanding the heavy increase of stocks and the report of a very large crop in this country, for the demand by the manufacturers continued lively. Consols had advanced to par.

The most important news is that array of particulars which shows that the re-action in favor of absolutism on the continent of Europe has reached its limit—that the shell of the volcano is becoming everywhere too thin to rest on, and the heat beneath renders it impossible to stand still. We copy a few of these items almost at random:

The journal *Italia Popolo* states that a gun had been fired at the King of Naples, who was so severely wounded in the leg that the surgeons had thought it necessary to amputate.

The *Daily News* says, it is stated in a Marseilles letter, that there had been several separate collisions between the people and the soldiers of the Swiss regiment at Naples Many Swiss are said to have been killed.

At Milan there is no relaxation of the Austrian oppression. Citizens are forbidden to approach the sentries, and M. Bernardi, having failed to observe the regulation, was bayoneted. The number of arrests made in Milan between the 6th and 26th of February was 600.

At Mantua affairs are in little better condition than at Milan. Three persons were to be hanged at Mantua on the 3d for political offenses, namely, M. Speri, of Brescia, an amnestied refugee; Count Montanara, of Verona; and Grazioli, the mitered abbot of Revere, over 70 years of age. Twenty-five other persons had been condemned to death, or to 20 years hard labor in irons; and one hundred and eight more are under prosecution.

*Nuremberg, March 3.*—Measures of precaution have been adopted here by the military; cartridges have been distributed to the soldiers; the posts have been reinforced, and the town has been patrolled by light horse. The officers have received orders not to leave town without the permission of their superiors. Some arrests have been made at Farth.

*Bamberg, March 2.*—Yesterday the military authorities maintained the special measures adopted the preceding evening; patrols traversed the streets, the posts were reinforced and the troops kept under arms.

At Lindau, in one night, all the houses in which Bavarian officers were lodged were marked with a red cross. Precautions were immediately taken.

At the same time the reports from Switzerland are, that a universal uneasiness prevails. The legislative bodies of the cantons have been summoned to deliberate on the course of events.

*Gervinus's Sentence.*—The sentence of Gervinus has been given, and condemns him to two months' imprisonment, on the charge of inciting to sedition. The charge of high treason was withdrawn.

At Pesth, on the 4th of March, four distinguished Hungarians were executed—one of them a professor of mathematics and formerly tutor to Kossuth's children, another a commander of an imperial hussar regiment, the third was a land-proprietor, lawyer and magistrate, and the fourth was an important emissary of the guerilla chiefs.

*Australia.*—The royal mail screw steamship Australia was still detained at Plymouth, having put back already as many times as the Mayflower in 1620. It is finally decided that the fault is in her engines, which are defective, and which cannot, at any rate, make the required speed of 10 miles per hour without producing a vibration that is destructive.

The steamer Melbourne reached Table Bay Jan. 1, destitute of coal.

The Antelope screw was to leave Liverpool March 6, but was detained by an accident for a day or two. The English seem not to have good luck in steaming to Australia.

The mail service has now been arranged for a steam mail every month, alternately from Plymouth via the Cape of Good Hope, and from Southampton to Singapore by the Peninsular and Oriental Company, and thence by screw to Batavia and Sidney. The first mail of the last arrangement left in the Indus, March 6th, expecting to reach King George's Sound May 1st; Adelaide, 7th; Port Philip, 10th; and Sydney, the 13th of May.

The steamer, on her return voyage, will leave Sydney on the 20th May, and the mails will be due at Southampton the 4th August. The Indus took out a very heavy mail, a full general cargo, and 500 boxes of specie to the value of £95,744, principally in silver.

*Arrival of the Franklin.*—The U. S. mail steamer from Havre arrived on Monday night, with London news to March 16th, 700 tons of French and Swiss goods, and 47 passengers.

The Queen and Prince Albert visited the new Crystal Palace at Sydenham, on the 12th inst.

Influential deputations on the subject of customs reform, and in reference to a repeal of the advertisement duty on newspapers, had interviews with the Chancellor of the Exchequer in Downing-street.

A public meeting, of a most influential character, was held in London, on the 15th inst., to advocate a reduction of the duties on tea.

The steamer Australia, bound with the mails for Adelaide, Port Philip and Sydney, put back to Plymouth, on the 14th inst., leaky, having been disabled in the Bay of Biscay. To prevent the ship from sinking, both passengers and crew had to work incessantly at the pumps. This is the fourth time this steamer has put back.

*Germany.*—Haynau, the woman-whipper, is dead.

A letter from Heidelberg states that a Mlle. Hitzfeldt was arrested in that place, a few days ago, for having spoken in unbecoming terms of the attempt on the life of the Emperor of Austria. She had recently arrived from America, to which she had fled in 1849, to avoid prosecution for the active part she took in the revolutionary movements in the Grand Duchy. In her luggage, papers of a revolutionary character were found.

Switzerland was represented to be in a state of great agitation in consequence of the measures adopted by Austria on its frontiers. It was feared some collision would take place.

*Australia.*—Intelligence from Sydney to December 25, and from Port Sydney to January 3, has been received. The previous reports concerning the falling-off in the supply of gold were wholly refuted. The approach of Christmas, and the departure of many miners from Victoria to new fields, had occasioned a temporary check in the receipts. But even under these circumstances, the amount brought to Melbourne during the month of December, was very large. The London *Times* of March 16, estimates the total yield of gold in Australia at four million ounces, worth nearly £16,000,000 sterling, or almost eighty millions of dollars.

*China.*—The dates from China, by way of San Francisco, are to Dec. 27th; by way of England, to Jan. 2. Humphrey Marshall, United States Minister, had arrived.

Accounts of interest have reached Canton from the seat of the rebellion, and also from Shanghai. Both agree in the report of the rapid and successful progress of the rebels. The latter mention the rebels were close to Han Kow Chiu, on the Yantzekiang, one of the largest marts of trade in the empire, while the Canton account state that a great part of the city had been destroyed by fire, and was in possession of the rebels. Their object was to advance and capture Nanking, about 600 miles distant from Han Kow Chiu, Shanghai. Of silk, the export is stated at 23,000 piculs.

The United States sloop Plymouth arrived from Manilla on the 25th, with dates to the 17th instant. The United States steamer, the Susquehanna, is expected shortly.

The Koh-i-Noor (that looked, says the *Athenæum*, in the Exhibition like a dingy chandelier drop) has now, after an expenditure of £2000 in bringing it to light, been finally set in an exquisite circle of small diamonds, and made the "Mountain of Light" as a most graceful tiara of diamonds for the bust of Queen Victoria.

A Mr. Crummell, a person of color, has been admitted B.A. of Cambridge. He has officiated for some time as curate in Queen Square, Bloomsbury.

*Western Reserve College, O.*—The meeting of donors to the college, which was called by general public notice, took place at Hudson, on the 9th of March. Rev. Leonard Swayn, Esq., presided. President Pierce and most of the professors and ex-professors made full statements of their views respecting the causes which have so crippled the college. So also did the present and late members of the Board of Trustees. Two full days were spent in the discussions. At the close, the following resolution was passed by a vote of 27 to 18—President Pierce stating that "he could not comply with the recommendation":

"That while we cherish in grateful remembrance the long and faithful services of the president, and deeply regret the circumstances which seem to render it, in his deeming it necessary to such a resuscitation, we sacredly request the president to resign."

AYRE—E. Conger, N. P. Bailey, E. Austin, E. C. Sharp, B. N. Bissel, H. Mitchell, T. Metcalf, H. Coe, Metcalf, A. S. Cotter, Jacob Perkins, C. L. Latimer, E. N. Sill, A. Newton, J. Kennon, W. D. Sanders, W. C. Clark, H. N. Day, Joseph Perkins, J. S. Sawyer, S. H. Thompson, C. Manser, D. C. Gaylord, S. P. Leeds, M. Meser, John Monticth, M. Tracy.

NOES—E Loomis, B. Fenn, A. A. Browster, Wm. M. Beebe, G. P. Ashmun, F. Baldwin, I. A. Quay, H. Baldwin, Pitkin, S. H. Pitkin, S. Bissel, J. D. Woodward, J. N. Farrar, N. V. Wadsworth, L. Landfier, F. Sheherd, E F. Sturtevant, J. Hertzel.—18.

To the above statement, which we prepared from the official record, in the *Ohio Observer*, a letter received since from an esteemed correspondent in that region enables us to add that the majority above embraced "all the Presbyterian and Congregational pastors who were in attendance." Also, that the request therein is in accordance "with the judgment, given in writing, of every member of the recent faculty." The occasion of the meeting is thus stated by our friend—

"After much effort, the College had been placed, as was supposed, on a firm pecuniary basis. It had a faculty equal to any other, perhaps, in the country, and composed of men in whom the public had unlimited confidence. The number of its students was rapidly increasing. Suddenly, without any cause apparent to most of the donors, the College was, last year, deprived of a majority of its Instructors. Their places have not been supplied by others, and there are now but two classes in College—embracing only twenty students. Under these circumstances, the donors felt that they had a moral right to ask for information.

"The meeting, of course, embraced but a small portion of those who have given to the funds of the Institution. But it contained most of those who have been active in its behalf. The Congregational and Presbyterian clergymen of the neighborhood were nearly all present."

## FOREIGN.

*Arrival of the Asia.*—The Cunard British mail steamer arrived here on Friday evening, from Liverpool March 12. With all the arrivals of gold in England, money continued tight. Yet the bullion in the Bank of England had begun to increase, being £18,894,312—a gain of nearly £800,000. There is an improving demand for American securities. The arrival of £300,000 from Australia is noted. Cotton had not declined to the extent anticipated, notwithstanding the heavy increase of stocks and the report of a very large crop in this country, for the demand by the manufacturers continued lively. Consols had advanced to par.

The most important news is that array of particulars which shows that the re-action in favor of absolutism on the continent of Europe has reached its limit—that the shell of the volcano is becoming everywhere too thin to rest on, and the heat beneath renders it impossible to stand still. We copy a few of these items almost at random:

The journal *Italia Popolo* states that a gun had been fired at the King of Naples, who was so severely wounded in the leg that the surgeons had thought it necessary to amputate.

The *Daily News* says, it is stated in a Marseilles letter, that there had been several separate collisions between the people and the soldiers of the Swiss regiment at Naples Many Swiss are said to have been killed.

At Milan there is no relaxation of the Austrian oppression. Citizens are forbidden to approach the sentries, and M. Bernardi, having failed to observe the regulation, was bayoneted. The number of arrests made in Milan between the 6th and 26th of February was 600.

At Mantua affairs are in little better condition than at Milan. Three persons were to be hanged at Mantua on the 3d for political offenses, namely, M. Speri, of Brescia, an amnestied refugee; Count Montanara, of Verona; and Grazioli, the mitered abbot of Revere, over 70 years of age. Twenty-five other persons had been

## FROM OUR ENGLISH CORRESPONDENT.

STATE OF ITALY.

ENGLAND, March 12, 1853.

Confiscation, banishments, death, imprisonment, the vengeance of fear and of guilt reign in Italy. A gentleman who has long resided in Tuscany, and who is well acquainted with the feelings of the people, writes from Florence that the distracted state of Tuscany and of Italy in general is almost incredible. He says—

The two great evils from which Italy is now suffering, and which act as an incubus on this unhappy land, are the Austrians and the priests. It would be difficult to say which is the greatest bane. Depend upon it, the evil will ruin this beautiful country, if some means be not devised to get rid of both. In England Dr. Cahill may endeavor to persuade people that the Grand Duke acted very leniently to the Madiai; but be assured that here all enlightened persons look upon it as a most tyrannical act, and done merely to please the priesthood, whose bigotry in Tuscany is greater than anywhere else. It is again the repetition of the Jesuit maxim, that the end justifies the means—any means to sustain a falling fabric. At Florence one hears nothing but execration at the name of Austria and the priesthood. No such feeling as religious belief exists amongst the people; and numbers of Roman Catholics with whom I am in daily intercourse have commonly expressed their feelings to me against the Pope and his priests, who are the laughing-stock of Italy. This excess of bitter feeling against the ecclesiastics is surprising and almost incredible. Many married men will not receive them in their houses, at least those who have any regard for their wives and daughters; but unfortunately there are many weak and bigoted women who are led astray by them, and by confession too frequently divulge the opinions of their husbands and brothers, and become thus the instruments of injustice.

The attempt at assassination of the Emperor of Austria has caused quite a panic here, and more particularly with the Grand Duke and his party, including the priests. The latter are in great fear that if anything occurs here, they will all be expelled, and many have in their houses dresses of civilians, to facilitate their escape from the wrath of the people. In Lombardy, probably the feeling is not so great, as the priests there seem to be influenced by more generous feelings, and go hand in hand with the popular feeling of execration towards the Austrians.

It is lamentable to look upon this once prosperous and contented part of Italy, and not to feel for the poor victims of grinding tyranny.

To a small country like this, and in its present wretched state, with a population scarcely equal to London, you can conceive what a burden it must be to maintain 5000 or 10,000 Austrian troops, besides its own regular army, which is being daily increased, to say nothing of maintaining an expensive Grand Duke and his government.

You will have heard of the barbarous expulsion of the Ticinese from Lombardy. In all probability there may be 15,000 to 18,000 natives of Ticino affected by this act, if not more. I have given the smallest number, but I have heard it stated at 12,000 families. This measure, to say the least of it, is most impolitic, and will sooner or later recoil on the Austrian government of Milan with redoubled force, as many of those expelled are young men capable of bearing arms, and who will eventually assist the Lombards in liberating them from a most execrable yoke.

The London Christian Instruction Society announce the following lectures to working-men:—

"CHRISTIAN INSTRUCTION SOCIETY. *Lectures to Working Men.*—The following are the arrangements for March:—

"Lambeth Ragged Schools.—March 1, Rev. Brewin Grant, B.A.,—The Law of Human Progress: March 8, Rev. Brewin Grant,—Humanity the True Secularism: March 15, Rev. Dr. Massie,—The Character of Jesus as the Friend of the People: March 22, Rev. W. Walters,—Christianity the only Religion adapted for Man.

"Lisson-Grove Schools, Paddington.—March 7 and 9. Rev. Brewin Grant,—Subjects as at Lambeth: March 16, Rev. J. H Godwin,—Reason and Revelation: March 23, Rev. W. Kirkus, LL B.,—The World and its Religions without Christianity.

"Brickfield Chapel, Stratford.—March 3 and 10, Rev Brewin Grant,—Subjects as at Paddington. Chair to be taken at eight o'clock every evening."

AGRICOLA.

## GENERAL NEWS.

*From California.*—The steamer Georgia arrived on Monday from Aspinwall with nearly two millions in gold, and California news to Feb. 22.

A plank road is to be constructed from Sacramento to Nevada city. An amount of money almost equal to the estimated cost has already been subscribed.

Provisions continue plentier in the mining regions, at greatly reduced rates.

The reception given to Miss Hayes, in Sacramento, was among the most brilliant of her professional career.

A gang of thieves and murderers, who were in the full tide of successful villainy in Sagramento, has been broken up.

The mining news comes in favorably from almost every quarter, since the abatement of the flood.

An attempt to build a theater in Sacramento fell through for want of funds among its projectors.

The spring business, now just beginning to open, promises to be heavy beyond parallel.

General good health provails in all quarters of the state.

The Indians continue their depredations among the northern mountains and have lately committed several robberies and murders.

Agriculture has received a new impulse by the immensely increased immigration.

Flour rules at $6 per cwt.; barley, at 3@3c. per lb. Beef scarce, and of an inferior quality.

By this steamer we learn the arrival of the Trade Wind, Capt. N. Webber, at San Francisco, Feb. 24th, 102 days from New York—all well. This was the ship which carried the large reinforcement of missionaries, sent out to California and Oregon, last fall, by the American Home Missionary Society. The passengers write in terms of the highest commendation of the ship, her officers and crew. Twenty days out from New York the vessel caught fire, and for eight hours was in imminent danger of destruction. A still deeper cause of thankfulness occurred, as given by the missionaries, will be furnished from the Home Missionary rooms for our columns next week.

*Economy in Charity.*—The "Golden Rule" newspaper, devoted to "Friendship, Love and Truth," is discussing with some other papers the question of abolishing the "Grand Encampments" on the ground that so many subordinates "have but a small membership in their attendance, and an embarrassed treasury," and even the prosperous are "murmuring at the expense of sustaining them, and of the cost of supporting the Grand Encampment." One proposes to do away with sick and funeral benefits, and reduce the price of degrees and yearly dues to one dollar, which, it is said, "would not decrease the amount due Grand Encampments." The editor replies:

"There can be little doubt that in many states high charges keep many from becoming Encampment members—and that losses arising from the great disproportion between dues and benefits, render the benefit system a millstone around the neck of the Patriarchal branch. These removed, and there would be less business for Grand Encampments—fewer sessions, less printing, and so less annual cost would follow, as matters of course."

*Post-Office Extortion.*—A correspondent of *The Pacific*, writing from [illegible], says:

# The Independent.

For the Independent.

## "WHAT IS A DOLLAR?"

Your correspondent "Par," speaks of "a perfect measure of value," as "a grand discovery yet to be made," which "will mark an era in the progress of humanity." He is moderate in his standard of perfection, requiring it only to equal that of the *yard* or the *pound*. I am most happy to announce to all concerned, who may have forgotten or who may not have heard of it, that that era has begun; that a measure of value far more perfect than that which "Par" contemplates, was discovered some time since, and some have adopted it. It is a double standard; but its parts never conflict with each other in their operation. They can never diverge from each other like gold and silver, but are inseparably united as one standard. One of its incidental excellencies is, that every one who approves may adopt it at once, without waiting for any other person, and yet he will not thereby come into any injurious collisions with other men because of their use of their old standards. On the contrary, his adoption of the new standard tends to their benefit as well as to his own. No change of circumstances will ever cause it to bear hard upon any, whether they have hundreds of thousands of dollars, or have not one. Those, however, who have not a dollar in the world are most likely to adopt it. No discoveries, or lack of discoveries, of mines of gold or silver will affect it. It is truly wonderful, that it has not, long ere this, come into universal use. However, it will *certainly* be adopted *throughout the world*. It is very much needed now in Wall-street and its dependencies. Its general adoption would prevent extravagant fluctuations, so utterly ruinous in their effects. I suppose that many of our merchants and bankers, who have not adopted this standard, have heard of it; but some of them feel that in consequence of the pressure of business they have no time to investigate its merits, though a *little* examination would show its value sufficiently to prove to them that they ought to employ it. Others have looked at it enough to see that the old standard is more agreeable to them, their taste and habits being perverted. Some have examined it enough to find that if they adopt it they must acknowledge themselves bankrupt. To this their pride will not submit. But their bankruptcy will soon be seen.

For a full account of this standard and of the perfect system it involves, I refer all concerned to an old book on Banking, Exchange, Currency, Weights, Measures, &c. called "THE BOOK," published in this city at 115 Nassau-street, and in other places. Its author originated the standard here recommended, and wrote a copy, on durable materials, of laws adapted to its use, and gave it to an old legislator, who gave it to his nation, and they professed to adopt it. It was in two parts, one for each part of the standard. The original copy was preserved by that nation for a long time with great care. But they suffered the standard to fall into disuse; not because it was not better and more just than any other, but because they found the standard now most in use more agreeable. "THE BOOK" contains a copy of these laws. Any who have used this system, and so *know* its value, greatly neglect their duty in these times of hazardous speculations, if they do not call the attention of all who are interested in having "a perfect measure of value" (and who is not?) to, this system. They may thereby save multitudes from ruin. The measure, or standard of value which I recommend may be called, "*The Glory of God, and the happiness of the Universe.*"

G. H. W.

P. S.—For *Banking*, see "THE BOOK," Luke 19 : 23, or 19 : 12-26. For *Exchange*, see Matt. 16 : 26, and 25 : 27. For *Money brokerage*, see Matt. 21 : 12; Mark 11 : 15; John 2 : 14, 15, (and compare Deut. 14 : 25.) For *Currency*, see Gen. 23 : 16; Jeremiah 32 : 9; Zech. 11 : 12; Ex. 21 : 32; Matt. 26 : 15. For *Weights* and *Measures*, see Lev. 19 : 35, 36; Deut. 25 : 13–15; Prov. 11 : 1, and 16 : 11, and 20 : 10; Ezekiel 45 : 10; Micah 6 : 10, 11; Amos 8 : 5; Hosea 12 : 7. For *Standard*, see 1 Cor. 10 : 31; Rom. 3 : 23; Psalm 21 : 5; 1 Chron. 16 : 24; Psalm 96 : 7–10; Isaiah 42 : 8, and 48 : 11, &c. &c.

These are but a small part of the abundant passages on these subjects. I would recommend that first of all, the direction in James 1 : 5, be read and followed. Take "the piece of paper" there found, and you may get all the discounts you need. "THE BOOK" is a rare pocket book, and full of "first rate paper."

For the Independent

## SABBATH-SCHOOL TEACHERS.

"How I wish I was in Henry's class!" said a bright-eyed boy, named Charlie, as he came in one Sabbath noon and seated himself thoughtfully by his mother's side.

"And why wish to be in Henry's class?" said the mother. "Has my little son learned all that one teacher can tell him, and so is wishing for a *new* one, or does he think a hard lesson will become an easy one, if he changes the person that hears it?"

Oh, not that, mamma, but I am so tired of sitting with nothing to do. Our teacher does not care anything about us; he hears the lesson as if he was glad when it was through, and I am sure *we* are, then he says—; boys, keep still until school is done,' and takes his book and reads. Some of us go to sleep, some whisper and play, some count the panes of glass in the windows, and all are glad when the bell rings for the close of school. It isn't so in Henry's class. They all look so happy, and the lessons are so interesting, he says he wishes it would last all day. Oh if I was only *there!*"

"What makes the difference?" said the mother mentally, for it was a question Charlie would have been puzzled to answer. And what *did* make the difference?

These teachers were each active consistent Christians, ready to labor in any part of the Lord's vineyard that should be appointed them. They were also familiar with the Scriptures, well versed in all those portions which are "profitable for doctrine, for reproof, or for instruction," and each earnestly desirous that his pupils should become "wise unto salvation." But here the resemblance ceased. Henry's teacher *loved* his work, and the young charge committed to his care. Charlie's taught from a sense of duty; he knew it was well for children to be instructed in the Sabbath-school, and that some one must take the responsibility of teaching them. Contenting himself with hearing the lessons recited properly, and preserving order in his class, he imagined his scholars were too young to gain much immediate benefit from his labors, but encouraged himself with the hope that the seed, although it should "lie long buried," would "at last spring up and bear fruit abundantly." And so it may if the "birds of the air do not pluck it up, before it has taken root."

When Henry's teacher came to his class, his face beaming with interest, the light was reflected back from those young faces as from a mirror. Children are quick to discern the feelings of those who care for them. And so during the whole exercise, the attention was fixed by attractive means upon the lesson, and there were few wandering glances, or wandering thoughts. Familiar illustrations, similar texts of Scripture, an oft-repeated hymn, some incident that had occurred during the week, and innumerable other things, were so interwoven with the passages committed to memory, they not only served to illustrate them, but also to strengthen the impression upon the mind. Every eye was intently fixed upon the teacher, waiting for the words that should fall from his lips; there was no opportunity for him to "sit down and read;" his only regret was, that the hour should be too short for him to finish his instructions. A glance at his weekly course may account for this unusual interest in a measure. He was ever looking for materials to carry into the class, anything that had a reference to the lesson, or could be introduced with profit, was remembered and related. An incident, trifling in itself, was often made the means of impressing some solemn truth, or detecting some sinful propensity, as nothing else could have done. Appropriate illustrations are easily found, if one is earnestly seeking them.

This teacher was also well acquainted with his class, familiar with their peculiarities, their childish joys and sorrows. When he saw them at their sports, he did not pass by on the other side, but gave them a friendly greeting, praised the new kite that was just floating in the wind, or commended their military skill as soldiers—thus they felt he was a *friend* as well as teacher. In addition to the instructions on the Sabbath, he often met his pupils during the week, and in a more familiar way repeated the solemn entreaties, and enforced the sacred truths of the Bible. Finally, his Sabbath-school class was very near his *heart* at all times, and earnest were the petitions he daily offered for their salvation. So true is it, "we cannot pray fervently for an object, without becoming interested in it."

Is it strange that such labors should be crowned with success, that many from that little band should go out to the world clothed with the armor of Christ, ready to labor for others, even as they had been favored, while a few, called in their early years, to exchange these earthly teachings for the heavenly, are, we trust, very near to the Savior, who, when he was upon earth, called little children unto him, "put his hands upon them, and blessed them."

EGOMET.

## "SO HE GIVETH HIS BELOVED SLEEP."*

How giveth he to his beloved sleep?
Not by the opiate of the orient,
Or drowsy drugs of human pharmacy;
Not by the whisperings of Philosophy,
Or the soft lull of transcendental dreams;
Not by the music of the trump of fame,
Or visions of the past—earth's wealth or power,
Or gleam of pleasure, through the mists of Time,
Faint as the halo hovering o'er decay.
Restless the sleep, and troublous are the dreams
Such vanities pour on the parting soul.
Not "so he giveth his beloved sleep."

'Tis by the ministrations of a Faith
Strong in his promises—that points from deeds—
Poor, worthless deeds—to his Almighty Son:
'Tis by the Hope that like the anchor holds
The tempest-tossed and self-distrustful soul,
Of blood-bought pardon sweetly murmuring,
Allaying fear, and in seraphic strains
Whispering of peace and safety, and a world
Radiant with glory.

Small the matter then
Whether the dying bed be 'mid the fires
Of persecution; on the stormy sea;
Or the far wilderness, unsoothed, alone,
With none to close the glazing eye, or earth
The mouldering frame. "Pence like a river," bides,
And the soul, knowing whom it hath believed,
Shouting the song of victory, takes her crown.

"And so he giveth his beloved sleep."

E. W. B. CANNING.

STOCKBRIDGE, Mass., March, 1853.

* Psalms 127 : 2.

For the Independent.

## HOURS OF STRENGTH AND TIMES OF WEAKNESS.

Every man who has any just conception of life,—who believes that time derives its vital significance from its inseparable relation to Eternity; that the "chief end of man" is not to serve his lusts, reveling amid pleasures that turn to ashes as they come and go;—every earnest and true man has a perfect Ideal Life before him, a perfect conception of what he should and should be, after which ideal conception he constantly aims.

When this Ideal is throned in the soul, as a Living Presence,—the constructed impersonation of what we would like to be,—it is then easy to be noble and heroic. We have a conquering hero in the soul whose valor is transferred to us. We walk in the strength of our Pattern Man. Jesus is with us of a truth. What works he did we can do when He is with us. The vision of the soul is then uncloaded. Duty is plain; doubts are solved; fears are quelled; and languid irresolution is shocked into executive force. There are times of moral strength in the history of the soul, which after all Life's "*toil and endeavor*" is the true history of the man! Where he seems, and how he lives as an animal, is an insignificant question; and significant only as the body has an intimate relation to the soul.

But alas for us, we are not always on the mount of vision; not always to walk jubilant in exalted trust and conquering strength! The hour of weakness comes to all! Even Jesus cried in agony, "My God, my God, why hast thou forsaken me?" The weakness of the soul in that hour of desertion was more than the bodily crucifixion—it was the tearing asunder *the Soul and the Spirit*—the parting of *Father and Son!*

In our times of weakness we either lose sight of Jesus, our Pattern Man, or are so overcome by the alarming contrast between the Ideal and our poor Actual, that all effort seems unavailing, and for a while the light of faith in the soul is turned to darkness, and former effort degenerates into listless indifference or outbreaking sin.

What a sea of calm and of storm, what a world of lights and of shadows is the history of one earnest, struggling human soul, panting after the true goal, yet thwarted here and there—mounting one moment to Heaven in ecstatic joy, plunging to Hades the next, in the silence and gloom of the grave.

Thanks to Him who by personal daring and bravery, by right good will and manly Christian endeavor, shall do aught to lift one poor soul from this gloom and doubt, and shadow of death, and thus help it onward in a truer, Diviner Life. He is a Redeemer, and blessings be on him, if his head be crowned with thorns.

H. P. C.

NEW YORK, March 7, 1853.

## Sectarian Schools.

The following, from the Philadelphia correspondence of the New York *Recorder*, we transfer to our columns:—

There is one series of movements among us in this city, and to a considerable extent elsewhere in the country, the wisdom and practical results of which are, to my mind, of very doubtful character. I refer to the efforts that are making for the establishment of sectarian common schools. The Romanists have started the project, and are aiming to connect a public school with every parish, to be under the control of the parish priest. This is, perhaps, wise for them. There is too much risk in bringing their children in contact with the spirit of free inquiry that is necessarily encouraged in common schools unfettered by any sectarian dogmatism. Too many children have been lost to the church by this process not to awaken alarm and to excite a desire to keep their children always exclusively under their own teaching. They must be so kept and drilled, or multitudes of them will be forever lost to Rome. The disposition to examine and investigate, especially in relation to religious subjects, accords not with the blind faith and unquestioning submission which Popery demands, and which is essential to its perpetuity. In accordance with this theory, the Roman Catholic churches are building large school-houses in connection with their churches, where the children are taught what the priests dictate in the morning, and are instructed "in the faith" and catechised in the afternoon. One such building, while without it, capable of accommodating several hundred children, has recently been erected and been opened in connection with St. Patrick's church, in the western part of the city. Others on a smaller scale are in operation, and still others projected.

With this we can hardly find fault, for it is necessary in this country to the prosperity of that bad system. But we are sorry to see Presbyterians and Episcopalians imitating this bad example, and advocating the establishment of their sectarian parochial schools. A good public school system ought to be maintained in every state, extending the benefits of a good education to all children of all classes. It would be a calamity to have a school connected with every church, if the result should be the breaking up of the public school system—and this is the tendency of these measures. It will be a sad day for the educational interests of the country, when the general system of instruction which has been adopted in most of our states shall be abandoned for the narrow and petty system of parochial sectarian schools.

## Topics of the Day.

We have seen in various quarters objections against the current style of sermonising, on the ground that it has too little to do with the topics of the day—with what men are thinking about during the week. The case is thus put by the Rev. J. H. Gurney, Rector of St. Mary's, Marylebone, in his sermon on the death of Wellington:—

"I believe one grand reason why the pulpit has so little power in this age of keen intellectual activity *is*, that there is a sort of divorce between the Sunday sermon and the topics and language of every day life. It is assumed that sermons, properly so called, must be composed after a prescribed model—that what men read about in newspapers they are not to hear about from their clergyman—that the world and all its busy doings are to be left behind during the time of solemn meeting, and that anything of a homely kind, though it have reference to prevalent sins and neglected duties, is beneath the dignity of the place. By one set, who are very positive and imperious in their demands, and very decisive in condemning what does not accord precisely with their own standard, a limited range of subjects is allowed, and a very frequent iteration of their favorite doctrines is insisted on. By another set, matters which are controverted among theologians and ecclesiastics are made the almost weekly fare of the Christian people; questions about church authority and church ceremonies, on which the holiest men have taken different sides, are gravely discussed before unlearned audiences; and many a plain man, who wants to know how best to serve God and battle with temptation, is puzzled at hearing so much from the minister about things of which the New Testament says so very little. Another large class who belong to no sect, preach what offends none and pleases many—what is correct in taste and orthodox in doctrine—but pointless and ineffective, because it is all vague and dreamy—not coming home, as Dr. Chalmers would say, to men's 'business and bosoms'—not illustrated by that which they see, and know, and feel—not applied *by name* to the classes for whose benefit it is intended."

From the Cincinnati Gazette.

## Inscribed to Mr. and Mrs. Franklin Pierce.

BY ALICE CAREY.

Ye have seen the birds of Autumn,
Sometimes in their journeying, light,
Making, with their wings, a pathway,
All the deadened meadow bright.

Had they rested in your bosoms
When they flew to greater lands,
Ye had mourned not for the drawing
Of their brown wings from your hands.

Yet, my friends, for I may call you
*Friends*, beside the broken clay,
Through which went your little darling,
Bird-like, on his upward way;

Why so heavy are your spirits?
Tears no more *his* vision shrouds;
What are all the silken foldings
Of your crimson, to his clouds?

Close the seed lies in the darkness
Ere it quicken to green leaves,
And within the vale of shadows,
Life its angelhood receives.

There are storms for summer weather,
Lest the noontide shine too bright;
There are branches, in their greenness,
Broken off to give us light.

## The Ministry in Slaveholding States.

The Rev. Thomas Spensor, one of the best men and finest scholars in England, lately deceased, traveled a few years since through our Southern states. In his diary he thus speaks of the humiliating condition of the Southern ministry:

"One of the first results, therefore, of the faithful declaration of the truth to men who are morally blind, and who prefer darkness to light, is that it provokes their rage, and lends them to thoughts of vengeance. It had been so in the case of the prophets, whom their fathers had put to death for speaking unwelcome truths concerning the Church or the State; it was afterwards so in the case of apostles, who were all made to pay the heavy penalty of bonds, beating, stoning, and, in all cases except one, death, for the faithful declaration of their principles; and it would be so if Dr. H., or any other minister of the Episcopal, or any other Church, were to reprove, rebuke, and exhort, with all authority, such as a supreme love of truth and justice could alone display. In this land of Lynch law they know that by some summary process their lives would be taken away; and though the blood of the martyrs might be the seed of the Church, and the severest honor to Christianity itself in the end, yet the living ministers now on the stage, yet they love their lives and their places and their incomes, and that honor which cometh from men, better than so godlike a course. When in obedience to their better feelings, before their conscience was darkened by close alliance with slaveholding families, they had ventured to make any remark, the instant threat, the distinct intimation, for the safety of society he was necessary that allusion to such subjects should not be tolerated, soon silenced their coward spirits; and instead of speaking God's words to men, whether they would hear or whether they would forbear, they were content to prophesy smooth things, and never to allude to those peculiarities which are the besetting sins and the stumbling-blocks in the way, and which, bring human nature into moral or physical bondage."

MISERY AND ITS ANTIDOTE.—"Wherever I go, some poor body or other is being assisted; yet it doesn't seem to make the misery less."

"Very true, Mr. Jolliffe," answers the doctor, "and I, who am always among the poor, see a great deal of misery, a great deal indeed! But I find, in nine cases out of ten, it's their own fault: they either spend all the money they earn in drink, or get disheartened by their low wages and give up work altogether, never considering that a little is better than nothing; and then when reduced almost to starvation, they will not go to the workhouse!"

"Because they're separated, dear papa, from their wives and children," says Blanche, "and that is very hard to bear."

"So it is, my love," answers the doctor, "but which, my dearest, is the best, to be parted from your wife and children, and feel they are well fed and warmly housed, or see them shivering with cold and starving before your face? Besides," continues the doctor, "the imprudence they are guilty of is astonishing. The other day I went to see a poor woman, dangerously ill; and whilst I was with her, her husband, who had just earned a few shillings after having been out of work some time, brought her & peach! Now, would you believe it possible? Instead of procuring her a mutton chop, for which he would have given three pence, and which would have done her good, he gave a shilling for a magnificent peach, which, after all, I could not permit her to eat. The man looked so disappointed that, after lecturing him a little on his folly, I bought it of him."

"Ah, sir," says old Jolliffe, "I wish they'd put such as that in the papers; it would do a great deal more good than writing on the cruelty of the rich and the misery of the poor. All these clever folks who write upon the condition of the poor are, in my humble judgment, greatly mistaken. They give them *fine* feelings instead of *good* ones, and do harm to those whom they are anxious to assist; for, in endeavoring to paint their wretched state, they color so high as not to make these poor people think themselves worse off than they really are."—*Roxbury Assistant.*

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"WHY did you not pocket some of those pears?" said one boy to another; "nobody was there to see." "Yes, there was—I was there to see myself, and I don't ever mean to see myself do such a thing." I looked at the boy who made this noble answer; he was poorly clad, but he had a noble face, and I thought how there were always two to see your sins, *yourself* and your *God*.


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